

the Divine Life



VOL VIII.
No. 9.

SIXTIETH BIRTHDAY SOUVENIR
OF
SRI SWAMI SIVANANDA

SEPTEMBER
1946

THE DIVINE LIFE, RIKHIKESH

Volume VIII.]

SEPTEMBER, 1946

[No. 9



A BRILLIANT STAR

TO

Lead You to the Goal !

SPIRITUAL BOOKS

BY

SRI SWAMI SIVANANDA

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Struggling along Life's
rugged roadway

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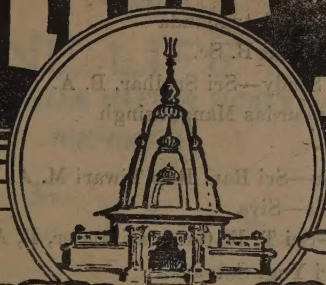
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Founder's Birthday Souvenir

1946

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#The Divine Life



मोक्षमिच्छसि चेन्तात
विषयान् विषदयज ॥

Desirest thou to attain Freedom
Then sense objects like poison ॥

Renounce,

ब्रह्मचर्यमहितां च
सत्यं पोषुषवद्भुज ।

The Vows of Ahimsa-celibacy and
Satyam
Like Heavenly Nectar Pronounce.



YAMA * NIYAMA

BIRTHDAY SOUVENIR

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THE DIVINE LIFE SOCIETY

ANANDA KUTIR POST,

NIKHIKESH

3rd

8th September 1946

Blessed aspirants,

Never mind repeated failures in your Sadhana. Nil desperandum. Despair not. Do not give up the struggle or the Sadhana. Stand up and again fight with the mind. You are nearer success each time. Every failure is a stepping stone to success. You must succeed in the long run.

Make courage your rosary, desireless ren your holy thread, discrimination your deer skin, dispassion your silk cloth and meditation your holy ash.

Have on your raft, Jnana or wisdom your boat and cross this dreadful ocean of Samsara fearlessly.

May Lord bless you all.

Sivananda

TO THE READERS

The happy privilege of showing our love and reverence to the revered saintly Founder-President of the Divine Life Society by bringing out a special enlarged issue of the "Divine Life" has once again accrued to us to-day. It is a yearly opportunity and this token of our homage to him is sought to be made as worthy an offering as possible. Thanks to the generosity of the Paper Control authorities, we are enabled this time to get out a slightly bigger issue than last year. The close of war and the re-establishment of foreign connections has once again brought us in contact with devout aspirants and old friends and well-wishers of the Society like Sri Harry Dikman, Louis Brinkfort, Boris Sacharow, who greet you all through the pages of this issue. During the past year numerous new souls have come in contact with Sri Swami Sivanandaji and their impressions of him provide interesting new light upon his personality. The great interest shown and the pains taken by Senor Aldo Lavagnini of far off Mexico is evident from his novel study through the Science of European Astrology of Sri Swamiji's exceptional life. Several devotees and sincere admirers of the Saint have sent in their willing contributions for publication in this issue. We have not been able to publish everyone of them for lack of space. Our thanks are given to the various contributors. The continuation of some of the Serial features like "Divine Life", "In Quest of Truth", etc., will be published in the subsequent issues. His Holiness Sri Swami Adwaitanandaji's article published here will indeed be a real treat.

This Annual Number is almost entirely devoted to the interpretation of the life and personality, the philosophy and teachings of the Sage of Anand Kutir that people may get a right and proper understanding of his Message to humanity to-day. A majority of the articles therefore are such as will serve an insight into the Swami's invaluable teaching on spiritual life and realisation. Thus in addition to being a token of reverence and love to the revered Master this issue is in the nature of a special offering to the readers drawing afresh their heart and mind to this noble and exemplary life before them. It is a call to emulation of an ideal personality so that following in his footsteps and guided by his illuminating precepts one and all might progress towards life's goal. We have every hope that the several effective pen-pictures of this philosopher-saint of Ananda Kutir and select extracts of his precious teachings will serve to inspire the reader to forge ahead with redoubled vigour and work with zeal to hasten the ringing in of the Divine Life of Truth, Purity and Love upon earth! This indeed is the mission and message of Sri Swami Sivanandaji and it is what the "DIVINE LIFE" strives to convey into every nook and corner of the land.

May the Lord inspire you and fill you all with the fragrance of Divine Life!

—The Editor.

PUSHPANJALI

SRI M. RAMA KRISHNA BHAG, M. A.

Lecturer in Sanskrit, Bangalore.



॥ पुष्पाञ्जलिः ॥

आनन्दाब्धौ मग्नं सहजेऽगारे निरस्तकृतोले ।

सच्चिद्रूपे सततं स्मर चित्तं गुरुं शिवानन्दम् ॥१॥

यत्र शिवोऽपि तपस्यन्नात्मारामो बुधो तमगराजम् ।

पावनमधितिष्ठन्तं योगक्षेमाय शिष्याणाम् ॥२॥

शान्तं बहिरन्तः खे भान्तमिवहर्षति हृदाकाशे ।
पद्मं विक्रामयन्तं मूर्धन्यं लापकं रजस्तमसोः ॥३॥
सत्त्वविशुद्धं बुद्धं योगाप्तमनोलयं सुखं समाधिम् ।
त्यागविरक्त्यासक्तं जीवन्मुक्तं विविक्तास्तव्यम् ॥४॥

सुलभं शिष्यगणानां योगाचार्यं विदेशिनां च वरम् ।
ब्रह्मणि लीनं परमे मायातीतं प्रसन्नवाग्लसितम् ॥५॥
कीर्तिज्योत्स्नाजालं स्वच्छं दिङ्मण्डले वितन्वन्तम् ।
लोकान् प्रसाधयन्तं शिष्योत्पन्नहर्षदं मुनीन्द्रेन्दुम् ॥६॥

नव विश्वेश्वर सद्गोदय निधूतं प्रपन्नसन्तापम् ।
भवजलधिर्कर्णधारं कित्विषकस्विषकरिबुद्धकेसरिणम् ॥७॥
मूनाधारे पाऽऽस्ते शयिता शक्तिः सपस्त भुवनानाम् ।
धात्री मायामोहितभूतगणा तद्विवर्तभूतं तम् ॥८॥

स्वाधिष्ठानेऽध्यास्याग्निं सम्बर्तं च रौद्रमूर्तिर्यां ॥
नृत्यति संहृतविश्वा तत्साक्षाद्रूपमादधानं तम् ॥९॥
सौदामिनीस्फुरद्वा मणिपूरे वा स्थिता प्रसादपरा ।
ह्लादयति जगत्स्मरसंप्लुष्टं सुधया तद्विचितात्मानम् ॥१०॥

याऽनाहताधिरूढा मानसहृद्भयात्मनाऽञ्जय तम् ।
पिबति च नीरक्षीरे विश्लेषयते तदात्मानम् ॥११॥
शुभ्रज्योत्स्नाशुक्ला रक्तिकुनिभा या विशुद्धिमारूढा ।
आन्तरमुन्मूलयति ध्वान्तं तच्छक्तिः सर्वस्वम् ॥१२॥

आज्ञाचक्रारूढा भास्करशीतांशुकोटितेजाया ।
पद्मारण्यविहारा पुष्पवदनवस्थितिस्तदात्मानम् ॥१३॥
जय जय यतिवृन्दारक गुरुवर निःश्रेयसाय लोकानाम् ।
शश्वदनश्शरतेजाश्चाद्वैतामृतविभागकर्तेह ॥१४॥

स्तोत्रपुष्पांजलिः सौऽयं
गुरुपादाब्जयुग्मयोः ।
समर्प्यतेऽधुना भक्त्या
भवोदन्वतितीर्णम् ॥१५॥



॥ शिवानन्दाष्टकम् ॥

(ले० श्री सत्यानन्द)

जय जग जीवन ! अमर-चिरन्तन ।

आदि-पुरुष ! ॐ शिवानन्दाय ॥ स्थितपद ॥

ध्रुवपद—जयतु दिव्य-जीवन-दाता, जय !

हे प्रय-योग-अधिष्ठाता जय !

हे शवालिंग प्रतिष्ठाता जय !

ज्ञान-ज्ञेय ! ॐ शिवानन्दाय ॥१॥

मुनि-कुल-भूषण ! आदि ज्ञान जय

आदि-नाथ जय ! सत्य-काम जय ।

पूर्ण-तत्त्व जय ! दिव्य-नाम जय ।

अमर-धाम ! ॐ शिवानन्दाय ॥ आदि पुरुष.....॥२॥

हे आदि-हिमाञ्चल-शोभा ! जय ।

हे जग-जागृति-अधिनायक जय ।

ज्ञान-गम्य जय ! पूर्ण रूप जय ।

योगीश्वर ! ॐ शिवानन्दाय ॥ आदिपुरुष.....॥३॥

ऋषि-पद-रज पुरः पावन कर्त्रे !

शोभित ज्योतिष ज्ञान-ज्योति हे !

दिव्याश्रमगत व्यास-कला हे ।

ज्ञानोद्धि ! ॐ शिवानन्दाय ॥ आदिपुरुष.....॥४॥

अप्यय-कुल-शशधर ज्योत्स्ने जय !

नारद-वाणी-गुञ्जित रव जय ।

जग-पूजित जय ! जग-पूजक जय ।

जय जय जय ॐ शिवानन्दाय ॥५॥

सुस्मित-सुन्दर-सत्य-सनातन,

सु-शान्त-स्निग्ध-सौम्य-शिवानन्द ।

सेवक सेवो स्वयमनुभावक ।

स्वयं-सत्य ॐ शिवानन्दाय ॥६॥

जगदोद्धारक ! जग-जीवन जय ।

जयतु जितेन्द्रिय-ज्योतिर्मय जय ।

ज्योतिष्मनि जय ! ज्योत्स्ने जय ।

ज्येष्ठ श्रेष्ठ ॐ शिवानन्दाय ॥७॥

चिर-पार्थिववत् अगम-ज्ञान जय ॥

शंकर-वंशज पुरण-प्राण जय ॥

श्री शिवानन्द-वेद-ध्यान जय ।

सत्योऽहम् ! ॐ शिवानन्दाय ॥८॥



GREETINGS

Far in the distant woodlands of Himalaya,
There lives the Saint Swami Sivananda ;
On the holy banks of Mother Ganges,
Near Rikhikesh, the Sweet seat of Sages.

1

Born at Pattamadai in the year 1887,
On September 8th in the early morn,
To spread spiritual knowledge far and wide ;
In the world ruled by passion and pride.

2

Kuppuswamy was his Poorva Ashram name,
Led medical Line in Malaya and earned much fame,
But renounced everything in quest to become Free ;
And entered the Order of Sanyas in 1923.

3

Severe Tapas he performed at Swarga Ashram,
And crossed the Samsara chanting Guru-Mantram,
“ Anai d Kutir ” is the hut wherein he stays ;
And in Divine communion passes his days.

4

Founded the Divine Life Society in 1936,
And built in the following years many Sadhana Kutirs,
And with the recent addition of a Siva temple ;
He converted his cottage into a religious centre.

5

I greet him my Gurudev, on his Birthday celebrations,
I extend my countless loving Salutations,
And pray my God bless him, and bestow long life ;
And pray may he lead us from darkness to light.

6

—B. B. DESAI, B. Sc. Bahrein.



Through a life of renunciation,
The most glorious life on earth
Through practise of meditation,
Free thyself from death and birth.

Swami Sivananda



SIXTIETH BIRTHDAY MESSAGE

(8th Sept. 1946.)



Children of Immortality!

You have purified your heart through untiring selfless service, japa and kirtan. You are spiritually hungry now.

I will appease your hunger with the milk of wisdom. I will lead you into the illimitable domain of eternal bliss, where no temptation, no Satan, no Mara can enter and assail you. I will open to you the gate of eternal life. I tell you truly.

Meditate earnestly now. Aspire. Be vigilant.

Faith, sincerity, is the path to Immortality. He who is regular in his meditation, who is dispassionate and discriminative is close to Immortality Nirvikalpa Samadhi.

Vigilant among the careless, awake among the sleepers, restrained among the indulgent, reflective among the thoughtless; the wise aspirant boldly marches forward, reaches the goal now and here and attains Immortality and Eternal Bliss.

Meditate on the One Immortal Atma that lies hidden in all forms, on the unity of life and on the conscious approach to this Atma; your own Inner Self, the Basis, Support, Source, Substratum for everything. Climb the celestial heights of Upanishadic wisdom and enjoy the Eternal Bliss of Nirvikalpa Samadhi.

May you all rejoice the Eternal bliss of Atma!

OM OM OM

Swami Sivananda.

SWAMI SIVANANDA

As he is today

A STUDY

(Sri Sridhar)

Cobwebs of illusion cling to common minds. Caught in their meshes and with sight bedimmed, they can hardly see the greatness in the truly great nor ever rise clear from the

entangling strands of preconceived prejudices and conventional fallacies. To quote an instance, activity and truly busy life is considered as the unique and exclusive privilege of the secular man of the world; the man of religion is considered a visionary, who vegetates in his self-chosen seclusion. The sannyasin is charged as being quiescent and indifferent when the world is in a welter and turmoil of a new birth. To call the saint dynamic is cried down as a misnomer. How very completely off the mark such a judgment is, would be instantly apparent if one would reflect upon the life and work of Siva, the dynamic server and divine saviour in one.

More than two and a half decades ago, Swami Sivanandaji, then in the heyday of his life, prosperous, popular and successful, severed at a single stroke the bonds that bound him to secular society to plunge

into a period of silent seclusion and sadhana. A many-sided man of multifarious activities made himself a meditative monk, with mind merged in the task of unravelling life's mysteries. To all purposes he had apparently switched on from activity to quiescence. Apparently so. Now a closer look. What do we see? Out of the serene sky is evolved thunder. The rainladen languor of the sombre storm-cloud is seen to flash forth into the dazzling brilliance of the lightning streak. Even so with this strange man of God, the deeper the depths of his meditation, more vital and irresistible was the dynamism that sprang forth from it. His silence proved but a prolific fountain source for the swell and surge of a mighty flow of moral and spiritual awakening that has deluged every corner of the nation. Its sweeping current has swept the intelligensia of the land for ever, free of the dangerous shoals and rocks of scepticism and sophistry. The period of his isolation could be likened to the high power motion of a dynamo hidden within its casing, making hardly above a gentle hum, for through it has been generated power that is now flooding with illumination countless hearts that were once shrouded in spiritual gloom.

His service has always been of a positive and aggressive type, and to-day at 60, he is as fully energetic and purposefully active as before he stepped from secular society to holy seclusion. The innumerable concerns directing the activities of the Divine Life Society, Sri Swamiji carries on with the zest and the drive that is the envy of many a youth and

leader that pays a visit to the headquarters at Rikhikesh. Though a mystic and an adept in meditation, a man of prayer and a Yogi of the highest order, yet if ever a person was thoroughly unlike the conventional conception of the mystic type, it is this saint upon whom the years seem too powerless to have any effect.

From early dawn to late at night, he is actively engaged in attending to a bewildering number of matters—there seems to be no moment that he can call his own. All of his time is fully given to the interest of common weal. His chief calling is to answer the call of humanity. Every hour and day that the man of the world works is gauged in the measure in which it helps to swell his purse. Every moment of Siva's life is utilised to fill in the empty spiritual treasury of Man. Common activity is egged on by instinct and saturated with selfish sentiment. Every act of this saint is packed with pure purpose, and selfless love. Every act is permeated with a rare Bhav—the Bhav of Akarta, Abhokta, Sakshi, Chaitanya, that leaves Siva untouched and serene in the midst of multifarious activities.

Hence it is that despite the vast growth of the Institution and its activities and the almost ceaseless occupation of Sri Swamiji, there yet shines a wonderful spirit of non-attachment and unruffled serenity in his daily life. His whole personality is pervaded by a fragrant spiritual aroma of pure Vedanta.

For an ascetic who has isolated himself and stuck to a single spot on the banks of the Ganges for well nigh a quarter of a century, Swami Sivananda is of an inconceivably dynamic type. You would perhaps picture him to be a venerable old figure, retired and reticent, silent and serene absorbed in his own thoughts. But oh! What a surprising contrast he presents today at 60. It would leave you stunned with astonishment if you watch him even for a single day. Seldom is witnessed a busier or a more intensely active life. Seeing him at work one would take him to be an active man in his thirties going purposefully about his chosen task with keen zest and verve. Ennui is unknown to him. So completely does his active life belie his years that one can hardly believe that here is a person who is on the eve of celebrating his Diamond Jubilee.

A single man, Sivanandaji, turns out work that keeps twenty people fully engaged. The task of broadcasting spiritual knowledge he carries on through such ceaseless writing that at times even half a dozen typists find it difficult to keep pace with him. No details, not even the minutest nor the most insignificant, ever escape his attention. More efficient than any system of memorandum, filing or tabulation is the marvellous recording power of his keen brain. It is nothing new for him to be simultaneously engaged in writing four or five books on different subjects at the same time, while being engaged, side by side, with busy correspondence, matters of more than a hundred branches in every corner of the land, not to mention the supervision of the constant day-to-day affairs of the headquarters, with its many-sided activities and the stream of visitors.

Outside, in the busy world, all humanity is being rudely jolted into an awakening by momentous and fast-moving events all over the globe. Nations have demonstrated super-human feats of industrialisation, military organization, courage, endurance and personal

heroism. Vast advance has been made in research of numerous kinds and marvellous inventions too. They ultimately produced the atom bomb, the horror of Hiroshima, and the meaningless slaughter of Nagasaki; and this saint who neither mixes with nor moves about in busy society or crowded cities, who stirs not from his little abode lapped by the wavelets of icy Ganges, has certainly wrought no less a revolution amidst mankind today. A thorough inner awakening vastly more important and with infinite power for good, has been brought about by Siva's dynamism. Man was overcome by spiritual sloth; he is now being jolted into wakefulness from spiritual torpor—thanks to the welcome commotion set up by Siva's ceaseless activity. He has thrown into their midst the Atmic Bomb. To break down the walls of delusion and to let in the flood of light, to hammer home the truth of life's lofty purpose and the fallacy of running after shadows—this is the Swamiji's purposeful Mission. He is at it hammer and tongs and from what one sees of him today at 60, it seems certain that whether at 60 or at 120 this phenomenon of seclusion-cum-dynamism will not rest till the Divine Life of Truth, Purity and Love becomes a living factor, and this is bound to happen. For Swami Sivananda's intensely active life is verily like the tremendous rotation of the central hub of a great wheel. The central hub rotating, all the innumerable spokes and the entire circumference are bound to leap into motion. So will it be with the peoples of this nation and the world.

May the Lord bless this Blessed One with many, many years more of this fruitful life of noble service of God in man!

TO THE GURU

In all I do and all I dream
I see thee as Light Divine :
Around me I do see thee shine :
And in my thoughts I see thee gleam !

In daily food I eat thy grace
In daily drink I taste thy love :
I see below me and above
Thy ever smiling radiant Face !

And when I see my God in me
He hears me utter still thy name :
And when within me burns the Flame
There too I gaze and gaze at thee !

In me my God doth thee behold,
And He doth see within my eyes
the tears of two—in—one arise !
My life for ever to thee is sold !

Thakur (Das) M. Jotsingani.

YOGA SADHANA

(SIVA'S SPIRITUAL ADVICE)

Meditate daily on your ideal. Strive to live in it.

Weed out the vices. Scrutinize your character. Enlarge your capacities. Cultivate mental and moral qualities.

Close the doors of the senses. Make the mind steady and calm by silencing the thoughts, subduing the surging emotions and crushing all desires and cravings. Meditate. You will behold now the majestic and the glory of the Supreme Self, the Indweller.

Forgive those who slander or speak ill of you. Do not harm anyone who injures you. If anybody from aversion speaks disparagingly of you, greet him courteously without caring for those disagreeable words.

Steadily resist the promptings of lower nature. Gradually it will lose its power over you. You will gain strength. Even if you fail, it is one step nearer to victory or goal. You will develop your will-power. The will-force will penetrate into the sub-conscious mind and eradicate all wrong impressions vicious habits and evil traits.

You will encounter various difficulties in the beginning of your Sadhana. You are not conscious of any spiritual progress, but you are only conscious of your failures in your attempts, in meditation, the resistance you meet and your defects and weaknesses.

If you persist in your sadhana vigorously and diligently if you are regular in your Sadhana you will attain success. Meditation will come without effort. Meditation will become habitual. All resistance will vanish. You will develop strong will-power. You will have triumph at every step. Failure and despair will be unknown to you. Sadhana will go on in great strides.

Evil thoughts perish when divine thoughts are entertained. Evil thoughts die when good thoughts are cherished. Evil thoughts and evil desires perish merely from want of nourishment.

Abstention from gratification of a desire will cause starvation of desire and then its death.

The desire will fade away if you do not indulge in the objects of desire.

Do not talk of Samadhi and awakening of Kundalini. The greater things you can begin to do afterwards. Do the smaller things first. Practice Yama, Niyama first. Be good, do good. Attain ethical perfection first. Eradicate evil traits and develop divine qualities first. Control the senses and purify the heart first. What is the use of talking of Samadhi and awakening of Kundalini when the first steps are not yet taken up and practised?

Be abstemious in everything. Abandon fear, anger, cupidity and errors of judgment. Stick to your vows at any cost, even at the risk of your life. Then only you are fit to attain immortality.

Sticking to the vows will contribute to your true happiness. Observe the vow with your passions under control, with a pure heart.

If you like mangoes very much, if you are longing intensely to eat them: if they are actually in front of you and if you are quite ready to eat them do not eat them. Control the desire through discrimination. Practise this again and again in respect of those things which you like best. Gradually you will be able to control the tongue.

Each failure sows the seed of your future success or triumph. Stand up. Do not be afraid of your failures. March forward boldly with undaunted spirit and redoubled energy.

If you do a wrong action, when you do not wish to do it, your weak will has been overpowered by the strong force of past habit. Do more virtuous actions daily. You will develop a strong will. Then you will not repeat wrong actions.

Strong will power consists in overcoming desires, irritability, anger, impurities, evil emotions and in possessing serenity, self-possession, presence, of mind, balanced mind in success and failure, censure and praise, honour and dishonour, gain and loss.

SAINT OF ANANDA KUTIR

By Sri Ram Rup Tiwari, M.A., LL.B., Lashkar.

It was in the month of October 1945, that I had the honour and privilege to meet Swami Sivanandji Maharaj for the first time although I had read a few of his books long before. I met Swamiji at his Ashram-near Rikhikesh—which is situated at the foot hills of the Himalayas on the bank of the holy Ganges.

When I was returning from Musorie. I took a train at Dehra Dun bound for Raiwala, a wayside station situated in the midst of thickly wooded forests of the Doon district. I reached Raiwala just at about Sunset. It was calm and quiet all around. Fortunately I made acquaintance in the train with one Avadooth Swami, who resides in Swarg Ashram, which is opposite Ananda Kutir. Together we started on a tonga bound for Rikhikesh. We had to cover a distance of about eight miles.

I reached Rikhikesh with the Avadhooth Swami and spent the night there. Early next morning I started for Ananda Kutir, which I reached in about an hour. I was accommodated in a nice room. First of all I wanted to meet Swami Sivanandji, the Saint of Ananda Kutir. With a magnetic personality, Swamiji Maharaj's face was shining with spiritual aura. I found him always cheerful and busy. I met him in the office. Two persons were found working there and yonder in the almirahs were found beautifully arranged the numerous books of the Swamiji. A number of spiritual placards were found on the wall, two of which had a special attraction for me. They are :

1. Life is Short, Time is Fleeting,
Awake, Arise, Realise the Self.
2. Even This will pass away
Balance your mind in pain and joy.

His words, full of spiritual power, are still ringing in my ears. I had a little talk with the Swami, but wanted to have more. I asked him permission for an interview privately which he kindly granted the next day.

Next day I had close association with Swamiji for an hour learning many things thereby. Swamiji impressed upon my mind the necessity of triple yoga i. e. Gyan Yoga

coupled with Bhakti and Karam yoga. He said the practice of one yoga is not sufficient to realise the Self. All the three should be practised. Bhakti and karma yoga are necessary to clean out the impurities from the mind without which the light of self shall not be visible Swamiji also laid much stress on meditation. Swamiji said that Meditation is the key to unlock the many secrets of life. He said through the search-light of meditation you will behold the treasure of Atma

Then I had a look round the Ashram. On the Slopes of the Himalayas the Ashram stands, the Ganges flowing majestically by its side. There are a fine set of beautiful buildings, the important of which are the Viswanath Mandir and the Bhajan hall. These are situated a bit up on the hill, at an appreciable height from the river. The scenery round the Ashram is very attractive. The whole scenery looked like a flight of green steps surrounded by peaks all round, a river flowing in the middle. The Ganges flows in front with her peculiar musical sound of 'kala, kala', so pleasant to hear that it attracts the mind and makes it one-pointed. I felt as if the mind could be controlled and concentration got easily without any effort. It was now that I could understand the reason why our ancient seers preferred the banks of the Ganges for their meditation. The water of the river was very cold, being snow-melt. Looked from a distance the river had a deep blue appearance, but at places it was milky white, due to the water being checked by blocks of big round stones. I remembered the lines of the well-known English poet, Tennyson :

"Men may come and men may go,
But I go on for ever."

It was then that I could understand the secret. It looked one continuous sheet of water, but in reality the water never stagnates, it is ever flowing. So is our life, the wakeful state. It looks like one continuous whole, but time is passing. Life is impermanent, perishable. It is not one whole (i. e. independent or real), it is ever flowing (i. e. decaying) like the waters of the river. Owing to ignorance, man takes life to be real.

The night was cool and pleasant. There was perfect peace everywhere. The heavy woods behind the Ashram were giving their silent message of Tyaga and Tapascharya. I experienced a peace, never enjoyed before.

It was dawn approaching. The bells of the Ashram put an end, as it were, to the darkness of the night. It was as if it were a call to the whole of suffering humanity to rouse themselves up from sleep, the death-like inert state and to engage themselves in vigorous Sadhana, the way to attain eternal peace and bliss.

The bells roused me up. The day opened for me with sweet and inspiring Dhwanis from the Bhajan hall.

The next day I had an interview with the Swami privately. I opened my heart and told the Swami all the troubles and difficulties in my spiritual path and sought his guidance. The Swami extolled the Yoga of Synthesis thus:

"Yoga of Synthesis alone is suited for the modern age. The four Yogas are inseparable. Service purifies, expands the heart. Love unifies. Without service and love you cannot even dream of attaining Advaitic realization even in crores of lives. Service is love in expression. You serve only when you love a man. Knowledge is diffused love and love is concentrated knowledge. The Karma-Bhakta Yogin says 'I am serving the Lord in all beings. I am only an instrument in the hands of the Lord.' The Karma-Juana Yogin says, 'I am serving my own Self. I am a silent witness of my mind and three states.'"

Stressing the need of Yoga Traya (Triple Yoga), the Swami said 'The Triple Yoga of Service, Devotion and knowledge is very essential for self-realization. Each Yoga helps and compliments the other. It is observed in the Bhagavat Gita they are children who say that Yoga and knowledge are distinct, i. e. they are not considered to be wise.'

This wonderful synthesis of the Yogas is the effort of the Swamiji's long Tapascharya. The Swami works as a Karma-Bhaktha Yogi and Karma-Juana Yogi. His was service of love, that was my experience.

The Swami asked me to serve the poor and to open a Sevashram for aspirants (Jignasus).

He gave me many useful hints for these and asked me to take up the work early. I am in search of a suitable place for the opening of an Ashram where aspirants can spend their weekend in Sachana. Those interested may kindly help me in my endeavours.

The time came when I had to take leave of Swamiji. I prostrated before him with complete love and devotion and wanted his blessings for my spiritual progress. Blessing me the Swamiji said 'Well, This is your place. You are always welcome here. The Swamiji gave me leave, silently showering his grace upon me through his divine eyes. My joy knew no bounds. I silently prayed to the Almighty to grant the Maharshi long life so that humanity might benefit the utmost through his loving service.

'Anand Kutir' is the headquarters of the Divine Life Society, which has its Branches all over the world. The monthly 'Divine Life' is issued by the Society. It contains the illuminating and inspiring instructions of the Swamiji. This magazine is of greatest use to spiritual aspirants.

Lastly, giving out the essence of one of the Swamiji's recently written inspiring poem, I would observe that he is a great poet, who appeals straight to the heart:

Up ! Up ! On ! On ! Waste not this life in vain,
Do ! Act ! Go beyond to the abode of peace,
Care not for the world and its vanities, petty gain,

Sing 'OM Peace !' That Thou art, sweet state of blissful release.

There is pain in son, fall from wealth's haughty height,

Youth will fade, leaving shadows of strength and might,

Family forsake and death with swift suddenness smite,

Sing 'OM Peace !' That thou art, the fount of Atmic Light.

Think Brother ! All things one day shall pass away.

Sallest thou in brittle boat of mortal clay,
Sail soon, hurry up ! up to the horizon of Eternal Day.

Sing 'OM Peace !' That though art, where Eternal peace holds away.

O ! Expect not happiness in this untrue land,
Misery alone canst thou reap in this dry

desert sand,
Waver not ! Go beyond toward the Unfading light,

Sing 'OM Peace !' That thou art, far beyond Maya's Night,

WHO IS HERO OF HEROES?

He who has controlled his mind and senses who has annihilated the Vasanas, Samskaras, cravings, who has attained self-realisation, is a real hero of heroes. A liberated sage, a dynamic yogi, a realised Bhagavat, is the real hero of heroes indeed!

The adhyatmic inner war is more formidable than the outer war with machine guns, torpedoes, mines, tanks, aeroplanes and atomic bombs. The outer war ends within a few years but the inner war will last even for several countless lives. Even in the case of a good Adhikari it lasts for several years.

Ordinary ignorant people only say that he who has renounced the world is a timid man who cannot earn his livelihood. This is a terrible mistake. It is very difficult to renounce family, children, relations, possessions, property, wealth. One in a million only can take to renunciation. Now, take out all the leaders of the world and put them in solitude for a year in a forest. They will feel like fish out of water. They cannot remain. They will run to the world without informing their Guru within a week. Such is their spiritual strength.

Renunciation comes to those only who were once kings in their previous births, who developed discrimination between the real and the unreal, in their previous births who have done meritorious actions in their previous births, who led the life of a sannyasin in several births. Only those who have tremendous will power, spiritual strength, dispassion, discrimination and who thirst for salvation can renounce the world. Renunciation demands superhuman strength. Renunciation or sannyasa is sterner stuff.

After all what is this world? It is like the footprint of a calf when compared to the Infinite Brahman or the Absolute. It is a small bubble in the ocean of existence. It is less than an atom. The worthless nature of the joys of this world is already known to a Viveki or a man of discrimination or an aspirant or an ordinary man even in whom there is even an iota of spiritual awakening or a little opening of the eye of wisdom.

But this world is a very great thing or solid reality for a passionate, worldly minded man.

As his mind is soaked with worldly thoughts, worldly vasanas, and worldly samskaras, as he is surrounded by asuric environment, as he is breathing the atmosphere emanating from sensual filth, he is not able to comprehend subtle things which are transcendental. He has forgotten all about the glory of divinity and super-living.

From the transcendental view-point what is this Swarajya in this earth plane after all? What is this political struggle? It is all a play of children. In one sense, from the highest view-point, all the leaders of the world are wasting their time, life and energy. Had they directed their energy and mind towards Yoga and Transcendental Atma Swarajya, they would have become great divinities on this earth and done more spiritual good to the world. These great men would have taken to Nivritti already had they really understood the glory and necessity of Nivritti Marga, had they come in contact with great sages, had they a real grasp of the purpose of life, goal and the nature of Swaroopa of the Atma, mind and world. A little comfortable living, a little bread with butter and jam cannot relieve the sufferings of the people, cannot give salvation or Absolute Independence and Freedom to them, cannot remove ignorance, the root cause of all human miseries and births and deaths. Wise men, with great talents, should attempt to give spiritual food to the people and make their lives really lofty, worthy, sublime and grand and make them Immortal.

Nachiketas was tempted by Lord Yama in a variety of ways. Yama offered him limitless dominion, countless celestial damsels, numberless chariots, long life and abundant gold. What did the boy Nachiketas say? "My Lord! These things last till tomorrow. They wear out the vigour of all the senses. Even the longest life is verily short. Keep thou thy chariots, the dance and the music. No man can be made happy by wealth. Only that boon which I have chosen is fit to be longed for by me; grant me that boon, the Knowledge of the Self which can make me Immortal."

Here is the hero of heroes, a boy hero of 10 or 12 years who had inexhaustible spiritual strength born of wisdom of the Self. The world is in dire need of such heroes and

leaders who can lead people in the right path and show them the way to eternal bliss and immortality.

Then, again, the Sage Yajnavalkya offered all his property and estate to his wife Maitreyi. What did she say? "My venerable Lord! Even if I have the wealth of the whole world, can I attain immortality? Give me that inexhaustible spiritual wealth which can ever make me rich and full at heart, that wealth of wisdom and immortality of the soul. I am longing for that wealth and that wealth alone."

Here is the heroine of heroines which India has produced, who still lives in our hearts. The world is in great need of such heroines.

These leaders who are afraid of renunciation who have not understood the glory of sannyasa, renunciation and Nivritti Marga, who cannot lead the life of Nivritti Marga, who spend their lives in the world alone till the end of their life, who are afraid of wearing the orange-coloured robe, who say "we are mental sannyasins. We have given colouring to our hearts," are all great timid men only,

however much worldly work of deluding glory they might have done in this world. They can never reach the level of persons like Sri Sankara, Yajnavalkya or Dattatreya, the great spiritual lions.

One need never despair. People will ask: How can the world go on if all the people of the world retire to forests and lead the life of renunciation? Even if all leaders are taken out of this world now, the world will run on smoothly. Even if all the people come to the forest, then also the world will run on smoothly. The Omnipotent Lord will create leaders to lead the world and continue its normal existence.

May you all become hero of heroes by treading the path of Truth and wisdom, by developing dispassion, discrimination, and by practising noble virtues and by doing meritorious deeds. Glory to Nachiketas! Glory, glory to Maitreyi, and such heroes like Yajnavalkya, Dattatreya, Sri Sankara! May their blessings be upon you all!

SIVA.

SIVA—THE AWAKENER

Sri T. R. Ganapathi Ramier B.A., B.L., Tinnevely

Sri Swami Sivanada of Rikhikesh, who from the Great Himalayan Heights sheds his light of knowledge and with his spiritual dynamic force rejuvenates and blesses seekers after truth and Yoga and with the gracious spirit of Lord Krishna acting as his Antharyami has reached the highest pinnacle of Yoga infusing spiritual energy and vigour into many an earnest soul.

One of the most regenerating and revitalizing forces now in operation is from such great Himalayan heights and several systems of Yoga and several methods are being unfolded and taught in easy and simple language to the earnest seeker after truth by the "Divine Life Society" and its activities, the dynamic force behind all these movements being the great Paramahansa, Swami Sivananda.

From the great Himalayan heights and obviously under the inspiration of the

holiest of waters, the eternal Ganges, streams of pamphlets and currents of advice are drifting not only to India but to every nook and corner of the world, spreading far and wide an interest in the heritage of India, i.e. the system of Yoga. Institutions like "The Divine Life Society" are coming into existence and several affiliated to a Central Institution at Rikhikesh, dealing with Hatha Yoga, Raja Yoga and Laya Yoga or Kundalini and also toward Vedantic and Divine Life. In the midst of the revitalizing influences of a distracted and decrepit world, lessons in all Yoga are, with the greatest ease and facilities taught in person and by correspondence, to earnest seekers and aspirants. Lessons are given by post and in person, dealing with Asanas, i.e., postures. Pranayama or control of breath; and through advanced course and in a graduated form, lessons in contemplation and meditation and all spiritual doubts are cleared by letters, to earnest seekers and aspirants on this path.



SWEETHARBINGER

SRI "YOGI SATYARKA "

A flaming flood of harmony
 Bursts out of painful past
 Fusing in sacred symphony
 The hearts of East and West.

The tempo of a thrilling dawn
 Impels the soul's elan !

A godly change is going on
 from man to Superman.

Gentle peace descends like a dove
 Upon the human child ;
 Its face reflects Sivanand's Love
 Dynamic sweet and mild !

Aum ! Aum !! Aum !!!

—C—

SIVANANDA OUR INVISIBLE INSPIRER

YOGI RAJ SRI HARRY DIKMAN, GERMANY.



The present writer was a humble worker of a European Centre of the Divine Life Society and was associated with the founder—President Sri Swami Sivanandaji Maharaj almost from the very first days of the foundation of the Divine Life Society in India. But it was only five years I could serve the public in Latvia, being the servant of the greatest Karma Yogi of modern times. But in these few years a great work was done in Latvia.

Regular classes on different kinds of Yoga such as Hatha, Raja, Kundalini and Gyana Yogas with practical demonstrations of Uddiyans, Nauli, Asanas, Bandhas, Mudras, Pranayams and other Yogic Kriyas were held in the Latvia branch of Divine Life Society. Several people suffering from diseases which could not be cured by medical skill, were completely cured by adopting Yogic Kriyas. But not only physical diseases get people relieved many were cured from ignorance and get faith in the existence of God and Soul.

To the intelligentsia was given ample proof of the *raison-d'être* of the Science of Yoga. This was possible in such a short span of time chiefly, because of the keen interest and unceasing

assistance we got from Sri Swamiji Maharaj. Were it not for the constant supply of spiritual instructions, letters and books, we could have only a few members at all, for the general public wants, of course, always something new.

And it was really once, that for some time we did not get some new literature, and out of necessity I had to recapitulate several items in my weekly lectures held at our Branch. And I was told by my co-workers that the public evidenced their discontent on this account. Fortunately this did not last for long and we received a lot of books from Sri Swamiji so that I could say to my nearest co-workers and friends: "Now we are saved, for we have precious spiritual food to sustain us for a considerable period."

When Sri Swamiji asked me to start the local branch of the Divine Life Society he wrote: "

"You will do immense good for yourself as well as for others." When I asked my friend A. Biezais to help me in this missionary work, we could hardly believe that much good would arise from our work, because we ourselves and especially myself were only students of Yoga and not adepts of this Science, secondly we had to start the work in a country which was prejudiced against this noble culture. And now I must attest that Sri Swamiji's utterance became true from every point of view. It proved prophetic also on many other occasions too. Sri Swamiji's prophesies became true. A case of distant healing is note-worthy to be mentioned here. A lady who suffered for several years from a disease which the doctors could not cure was in a very short time restored to health simply by waking up early in the morning at 4 a. m. and being attuned to Sri Swamiji's healing vibrations which Swamiji Maharaj had promised to send her.

While I myself took active part in the Divine Life Society, I could hardly notice the constant progress of Sri Swamiji's work. When in 1940 Latvia was occupied by the Bolshevik military forces, our work had to cease, and our vast literature on Yoga and Vedanta in

all languages was confiscated. Postal communication too came to an end.

When now after six years of enforced silence I could through God's Grace again come in contact with India's saints, sages and Yogis. I was naturally much interested and very keen to know how far has progressed Sri Swamiji's work. And I was greatly surprised and joyed to find that Swamiji Maharaj has in the meantime written quite a lot of books on various topics besides Yoga and Vedant, etc.

Having been out of contact with India for six years, I longed to have a feast on Indian Wisdom, but since no money remittances from Germany (the country where the present writer is temporarily living) are accepted by the Post or Banks, I asked Sri Swamiji to send me a few pamphlets, but the Swami in his infinite grace and benevolence sent me two big books, viz., Samadhi Yoga and Sage of Ananda Kutir.

At first I wondered why there are five biographies published about our beloved Master. But a little reflection was sufficient to give the answer. The genius of Sri Swamiji is so many sided that even a talented writer could not do full justice in a single volume to the Brahma Rishi of Himalayas. And if we examine the titles of Life and Sayings Series, we note, that one bears the title Saint Sivananda; another, Sivananda-The Yogi of Himalayas; a third, Sage of Ananda Kutir, etc. So evidently one writer has emphasised the Bhakta, the other Yogi and a third the Gyani in the complex character of our Perfect Master.

Regarding the books written in the last six years by Sri Swamiji we find, that Swamiji Maharaj has written not only on Vedic Yoga but also on Tantric Yoga viz., Ananda Lahari. This work has interested many aspirants in the West and it is really a matter for congratulation that such a great authority as Sri Swamiji has published it. It is interesting to note that Swamiji has written books on the two great Indian epics Mahabharata and Ramayana and the classical text on Vedanta and Yoga, viz., Yoga Vasishtha. Besides these we find books on the Religion of Sri Krishna (Srimad Bhagavad Gita, Sangita Bhagavad, etc.) and Lord Siva and his worship. The last mentioned will be of interest to the Western student since it contains the Shakti Yoga Philosophy; and some might be interested in the Philosophy of symbols, a topic which is treated in a special Chapter in the book Lord Siva and His Worship. Sri Swamiji has also written as we see books on medicine viz., Family Doctor and Health and Long Life. The last mentioned book contains the interesting chapters on Kaya Kalpa and the almost forgotten science of colour cure.

How extremely valuable and instructive these books are, is immediately evident to one who goes through them we do hope that they will be available in abundance to the countless aspirants eagerly waiting for them.

While concluding this article dedicated to the Lotus Feet of the Perfect Master of Yoga, Gyana, Bhakti and Karma, on the eve of his 60th Birthday I bow down to Siva and His Devotees assembled in his honour on this auspicious occasion.

SWAMI SIVANANDA.

Thou art an embodiment of God,
Thy only mission in life,
Is to preach the Love of Almighty Lord,
Whether in peace or strife.

O, Great Messenger of the Almighty,
We humbly bow down before Thee,
For Thy grace and Sermons of Piety,
So as to realise Him in things we see.

Venerable Lord is our Sivananda,
Let us sing His Name,
To breathe deep in that Eternal Ananda,
And bring Him universal fame.

Om Shanti ! Shanti !! Shanti !!!

M. B. SINGH B. A. BT. Fyzabad.

STELLAR VOICE

Yogi Raj Sri Aldo Lavagnini, Divine Life Centre, Mexico.

In the happy morning when Swami Sivanandaji opened anew, and for the first time in this incarnation, his eyes on this world, the Sun was in the earthly and Sattvic sign of the Divine Mother, just in its middle degree (15° Virgo), shortly preceded by Mercury (12 26') and forming a beautiful trine with the waning Moon (15° Taurus), shining near the Mid-heaven—that wonderful Moon which is to be seen in the equatorial lands. Being an hour before sunrise, in the auspicious time of Brahmamurta the first degree of Virgo was then just rising, with the Regal Star (Regulus shining on the horizon, to be swiftly overcome by the celestial maid or Usha), there appearing as the clearness of dawn.

The sign Virgo and the constellation of Leo, in which were then together the Sun, Mercury and Ascendant, gave him an innate inclination towards purity, and a very active and versatile mind with a practical trend and outlook; in addition outstanding theoretical abilities and philosophical inclinations also are clearly shown with four planets (Neptune and Pluto in Gemini and Venus and Uranus in Libra) and Ketu in the three Air or Vayu signs. Mercury especially, in applying conjunction with the Sun gives unusual brightness, an alive intuition and promptness, a remarkable memory and an acute power of observation.

The exact trine between the two luminaries points to a high natural degree of harmony between the Soul (Moon) and the Spirit (Sun) and that simplicity which is an inseparable characteristic of every true greatness; and it emphasizes that earthly triplicity, whose signs give the practical sense so needful for every successful and enduring endeavour. Being in the sign of her exaltation, the Moon gives him a very focused and constructive imagination and a tendency toward brightly prophetic dreams. Her (the Moon's) conjunction with Neptune (and Pluto) has made his personality extremely charming.

Mercury and Venus, the two planets which specially refer to one's intimate nature, are both moving inwardly, toward their conjunc-

tion with the Sun and mutually, the first by direct motion, the second by a geocentrically retrograde one. This makes the Self in its higher sense (Atma) the central focus of gravitation of every thought and emotion, aspiration and desire; which, however, when attained, through mediation and active exertion, moves them irresistibly toward the outer world of action, as a beneficent power for illumination and help, without any other motive except the pure satisfaction of doing that which is good. Retrograde Venus, passing from the conjunction of Uranus and Trine to Pluto to the trine to Neptune, together with the birth-sign of Virgo, stresses the Brahmachari tendencies.

The physical characteristics of Leo—a truly "leonine" frame of body—come along with those of Virgo, due to the Cor Leonis just on the ascending degree; which, together with Rahu (in antice with Mercury) and other two planets (Saturn and Mars) in Leo, makes for an unquenchable fire of activity and endeavour, an untiring energy and strength of purpose. Although the square of Saturn and Jupiter (3 36' Scorpio) points unmistakably to self-restraint and careful consideration. Mars and Saturn are on the fateful point of the Praesepe in a separating conjunction, pointing to some tragical experience in the former existence, and generally to enemies and detractors; while, on the contrary, Regulus gives high honours and preferment.

Other important Stars are Bharani conjoined with Moon, the Pleyades with Neptune and Sirius in the mid-point between Moon and Sun. Both Pleiades and Hyades shine with Neptune and Pluto just on the Mid-heaven, as a sign of high spiritual leadership.

An early spiritual awakening is shown in his teens, first by a conjunction of Moon and Venus trine with Neptune (about 1898), followed by the conjunction of Sun and Venus (1901) and then the trine of Sun and Neptune (1903). Mercury also in conjunction first with Venus and trine with Neptune (1897) and the with Uranus (1904) is an influence highly

STELLER VOICE

stimulating for the studies and early interests of a literary nature. The trine of progressed Sun with Pluto and its sextil with Mars, together with his own Virgo tendencies, appears to have determined him in the medical career; and when Sun attains his mid-point to Jupiter, we find him as Dr. P. V. Kuppuswamy Iyer (his parental name).

Some rather unusual experiences and interests were bound to come in his life about 1913-1916, with the Sun-Uranus conjunction, and that of Moon and Neptune on the Mid-heaven. Certainly from then, if not before,

advantages, to wholly renounce the world and live the life of a Sannyasi, the progressed Moon was come on his Ascendant, there conjoined with progressed Mars, entering his natal sign. And the Moon was come on his natal sign, when the 1st of June 1924, he was made a Sannyasi.

A new phase of life appears to open about 1933-34 when progressed Sun enters the sign Scorpio and the Third House, nearly approaching to the radical Jupiter. It is a greatly crucial period—a very severe trial of his sincerity and determination—because the



his future spiritual career was decided. That inner craving toward a wholly free pursuit of his higher spiritual aspiration was to mature about 1922-23, when progressed Venus ceased from her retrograde motion and progressed Ascendant was coming also upon Uranus, the influence which dominates over sudden, unexpected and unusual decisions and happenings.

In that momentous decision to forsake a life of ease and promising success and material

under square of Saturn, and partly of Mars; but from that trial comes the sweetest nectar, as the Sun is approaching the conjunction of Jupiter. From that outer stress and inner Bliss, when the Moon in Pisces comes in trine with that conjunction, between a square to Neptune and to Pluto, was born in 1936 the DIVINE LIFE SOCIETY for the spreading of the Yoga teachings, and as a light which is to guide mankind out of this deepest darkness of the Kali Yuga.

BASIC PRINCIPLES OF INDIAN CULTURE

SRI SWAMI ADWAITANANDA.

The culture of a people is the expression of a consciousness of life which has, broadly speaking, three main aspects. There is a side of thought, ideal, upward will which embodies the aspiration of a people and give a peculiar turn to its main tendencies. Philosophy and Religion deal with this aspect. Philosophy gives us the purest and most general formulation of its objectives, its view of life and religion deals with the practical side, with the methods which ought to be utilised for materialising the ideal in actual life. There is another side of creative, and expressive aesthesis, imagination and intelligence. Art, poetry, literature, deal with this aspect of consciousness. Politics and social organisation and economic arrangements provide an objective frame for the working out of the inner consciousness, and this is the third side of a people's culture, and all the three constitute its social, mind and body.

Human culture can have only two broad divisions, mundane and spiritual. As man is endowed with intelligence, which can know the cause of things and also find out methods of controlling the effects, he is capable of self-development and of some approach, at least to an ideal state of perfection, which his mind is capable of conceiving. This idea is accepted by all thinking humanity. But there are some who do not look beyond the present world and its greatest possibilities and there are others to whom the physical plane with its attractive limitations is a mere passage for higher experiences and a means for their objective expression. The mundane ideal deals with the outward life, it is a thing of action. Its chief concern is with the attainment of a richer, kindlier and a happier way of living, the establishment of equitable and harmonious relations between the component parts of human society, the provision of equal opportunities for self-development, to all its constituent members, the establishment of a form of Government which would guarantee full liberty of thought, speech, association to all and which would completely do away with the feelings of superiority and inferiority. It does believe in raising and clarifying of human intelligence in the development of ethical virtues and in

finer aesthetic and artistic enjoyments, mass education and the creation of adoptable social institutions are the means usually accepted for the attainment of this ideal. Intellectual, volitional, ethical, emotional, aesthetic, political, social and economic development are all necessary for integral human development. But without any final illuminating and delivering aim, they end in frustration. Human mind being itself limited, can only deal with limitations. All life is a secret Yoga, an unconscious growth of nature towards the discovery of the Divine Principle which lies concealed beneath the surface. Mind, life and body, all the forms of our nature are the means of this development and they find their final fulfilment, only when they open themselves up to something which is beyond them. Mind is simply a half-light a constant movement between possibilities and probabilities. All its faculties have to be developed to the fullest extent for stabilising our normal life but it cannot find its perfect self-fulfilment, until it transcends itself, merges itself in the greater Reality, of which it is a very minor and subordinate movement. The mundane ideal regards man always as a mental, vital, and physical being and aims at a human perfection within these limits. It believes in perfecting the body in an expansion and refinement of the intellect, in developing the ethical side of one's nature, in cultivating aesthetic sense, in regulated action and just efficiency. This is a wide aim but it is not all-embracing as it excludes the most important element of our being, which is called the spiritual element. Its aim is confined to a terrestrial perfection of the normal human life.

A spiritual culture, however, regards man as a divine spiritual being, involved in mind, life and body. It, therefore, aims at the liberation of the Divine nature from the thralldom of mind and matter and the perfect expression of the latter. It seeks to go beyond mind, to the supramental knowledge, will, feeling, intuition and dynamic initiation of vital and physical action. It accepts human life as it is; but also takes full

account of the large supraterrrestrial action behind the material living. It joins itself to the Divine Being, which is the source, and the support of all the lower movements of nature. The attainment of oneness with the Divine, the perfection of the lower instruments mind and body, the performance of life's action from this supramental basis and the creation of social conditions and institutions which would favour individual growth in this direction and which would keep constantly before the mind's eye, the highest spiritual idea. This is the objective of spiritual culture.

The typical accidental mind, which prolongs the mentality of the nineteenth century has been almost entirely fashioned by the former view (the mundane view). It is dominated by practical reason and environmental necessity. The European idea is the conception of a Force, which expresses itself in the material universe, and a like in it of which man is almost the whole meaning. This life requires for its complete efflorescence, the free power of the individual ego and the organised will of the collective ego. The development of the individual personality and the organisation of national individuality are of the first importance to the European mentality. In spite of minor variations in different nations, this broad conception of

life remains and it must be admitted, within its own limits it is a very invigorating conception.

The Indian conception of life starts from a deeper foundation, and proceeds towards a different objective. The peculiarity of the Indian mentality is that it seeks for the spirit everywhere and the Indian will in life is not completely satisfied until it has found the spirit and begun to live in it. Its idea of the world, of nature, is not material but psychological and spiritual. According to the Indian conception, soul, consciousness, precede and originate force and matter and cannot exist without them. It goes further and asserts that there is nothing like matter. Whatever is, is the spirit. What we call matter is the apparent movement itself as many and the world which we see and experience is the result. The one all-pervading Self, apparently divides itself into the seer and the seen. The self is the efficient and material cause of the universe, only apparently because the Self is Eternal and Unchanging. It is the understanding faith in this conception of existence and the attempt to live it out and get from the materialised into a spiritual consciousness which constitutes the much talked of Indian spirituality.

(To be continued)

SPIRITUAL DON'TS

Don't forget God.
Don't covet others' wealth.
Don't blame or speak ill of others.
Don't depend upon servants.
Don't follow the dictates of the mind and senses.
Don't indulge in sensual thoughts.
Don't attend cinemas
Don't read novels, newspapers.
Don't use bad words.

Don't smoke or drink.
Don't utter falsehood.
Don't talk too much.
Don't waste even a minute.
Don't overload your stomach.
Don't displease others.
Don't waste Veerya (semen).
Don't make mountains of little things.
Don't plan for future.
Don't revenge.

Sri Sivananda Panchakam

SRI SWAMI KRISHNANANDA SARASWATI, RIKHIKESH.

दोनोर्तप्राणबन्धुर्विभवमदमहामोहमत्तेभसिहः,

पाषण्डहारणदाहः प्रकृतिविषपिवन्नास्तिहात्यन्तदुःखः ।

द्वैतध्वान्तप्रकाशः प्रभुरजनि शिवानन्दयोगी महात्मा,

तद्विश्वज्ञानसूर्यप्रकटितविभवब्रह्मपूजानमुद्रः ॥१॥

1. The life long friend of the poor and the destitute, the fierce lion to the mad elephants (men) intoxicated with the great delusion of the pride of wealth, the blazing fire to the forest of infidels, the great sorrow to the atheists drinking the poison of worldliness, the Light to the deep darkness of duality, the lord, the great soul, the Yogi, Sivananda, was born as the Ocean of the Majesty of the Absolute, manifested through the Glory of the Universal Sun of his Wisdom !

याम्यत्युत्पन्नकीर्तिहारतरुजः शान्तावतारः स्वयं,

ज्योतिर्वृक्षनिभः पुमान् हिमवतः पादं पुनानो रुचा ।

साक्षाद्ब्रह्ममयं वपुर्विजयते लोकोपकारार्थजं,

विभ्राणः सुविशाज्जातद्वहयः प्रेष्ठः शिवानन्दः ॥२॥

2. Hail to the Person, the Pendant in the garland of immortal fame, the veritable incarnation of Peace itself, equal to the glowing tree (Jyotir-vriksha) sanctifying the foot of the Himalayas with light, assuming the wonderful divine body for the purpose of the welfare of the world, emitting forth the bliss of the Eternal, the only thing dearest (to all), and possessing a splendid heart, very wide and merciful !

स्वान्तस्तिष्ठुना स्फुरद्बुद्धिभानुना, दिव्यजीवनप्रभं दिव्यमात्मनम् ।

भक्तिकर्मणोऽथ ज्ञानयोगयोरैक्यमाह नः, शिवानन्द उक्तम् ॥३॥

3. Sivananda expounded to us the best Synthesis of Bhakti, Karma, Jnana and Yoga. He has a heart equal to the wide ocean, an intellect bright like the sun, a divine feeling, shining with the Divine Life !

चरणौ परमार्थदीपको शिवसच्चित्सुखमूर्तिरूपिणौ,

प्रणतेऽस्मि गुरोः परावरौ परमानन्दघनौ जगत्पती ॥४॥

4. I prostrate before the two feet of the Guru, the directing lights to the Supreme Reality, the embodied forms of the blissful Truth, Light and Joy, greater than the greatest, the Mass of Unlimited Felicity, the lords (parents) of the whole world !

उमातात-गंगा-शिवानन्द नामत्रयं संस्मरन्तीह भक्त्या सदा ये,

ततः सच्चिदानन्द एके रमन्ते परे नामरूपक्रियावर्जिते ते ॥५॥

5. Those who remember here constantly with devotion, the three Names, the Himalaya, the Ganges and Sivananda, they rejoice in the Ultimate Existence-Knowledge-Bliss, the One, bereft of Name, Form and Action !

Note :—In the last verse, the Himalayas. Existence and Name from one group, the Ganges, Knowledge and Form, the second, and Sivananda, Bliss and Action, the third.

RELIGION OF SIVA

SRI SWAMI PARAMANANDA.

I

Brahman or the Absolute is self-existent, Eternal and Infinite. All beings live in Brahman and all return to Brahman. He is the One Source of all life. Love this Supreme Brahman. Annihilate all desires.

Behold your beloved Lord in all beings, high and low alike. Look upon all as one. Love all as your own self. Consider all as your own self. Follow the path which is free from duality. Believe the one without form. Behold Brahman everywhere. Brahman pervades all space. The effulgence of the Supreme Self is infinite. It cannot be equalled by the light of millions of suns.

Neither this body, nor this mind, nor the ego, neither the Maya or the individual soul really exists.

Brahman is immanent as well as transcendent. The Infinite Reality cannot be defined. Understand that the Ultimate Reality is free from all attributes ascribed to it by man. Neither virtue nor vice can touch it. Brahman is the King of kings. He is indestructible, immutable, infinite and fills all space. He dwells in the heart and is the same in all. He is the very life within you. He fills your mind, senses and your entire being. He is independent.

II

The individual soul and the Supreme Soul are not different. The individual soul becomes Brahman by worshipping Him. He who knows Brahman becomes Brahman himself.

The union of the individual soul with the Supreme Soul is like the mingling of milk with milk. The separate sense of individuality vanishes. The individual soul becomes identical with the Supreme Soul. He realises that one essence or one consciousness pervades all space.

Annihilation of the little self, purity of mind and love of all beings is the substance of true religion. Selfless service and love of God are the keynotes of true religion. Intense aspiration to realise God, constant remembrance of God, doing good to others are the three pillars of true religion.

III

This world is a dream. This universe is a mirage. Do not be duped by the glittering light of Avidya or Maya. Sensual pleasures are false and illusory. Seek the eternal, undying bliss in your own Self or Atma within. Do not keep contact with the mind, senses, body and the objects. You will become pure. You will free yourself from the shackles of Maya, the fetters of Avidya and the wheel of births and deaths.

This universe is the lila of the Lord. The Lord is mere spectator or Silent Witness. He is not touched by the pairs of the opposites. He has Maya under His control. Maya is His illusory power that hides the real and makes the unreal appear as real. The whole world is His musical instrument or flute. OM is the sound that vibrates through this instrument, cosmic flute. The five elements are His five powers.

Maya and Avidya are two powers or masks of Nirguna Brahman. Through Maya, the Nirguna transcendental Brahman appears as Saguna Brahman with attributes for the pious worship of His devotees. Through Avidya the same Nirguna Brahman appears as Jiva or the individual soul. Through Avidya He conceals His true transcendental, infinite nature and plays the part of a little Jiva with exactly contrary finite attributes in the drama of this world. It is very difficult to understand His lila or sporting. Even Narada failed to comprehend His Maya.

IV

There is neither 'I' nor 'You' nor 'He' in that stupendous Silence. There is neither east nor west, neither day nor night in that Light of lights. Brahman walks without feet, hears without ears, sings without tongue, tastes without mouth, grasps without hands. There is neither air nor fire, neither earth nor sky, neither sun nor moon. The pairs of opposites do not exist there. There is neither pleasure nor pain, neither love nor hatred, neither doubt for delusion in the Kingdom of God. There the trees bear fruits of immortality. There the rivers flow with the elixir of bliss. There the flowers of

divine love bloom eternally. There flows a perennial torrent of divine love. There is the perpetual fountain of eternal bliss. There the divine nectar flows unceasingly and immortalises the soul. There is the supreme radiant effulgence, self-luminous, brilliance.

The knowledge of this Supreme Self is within you. Seek Him where the inner voice is heard in the depth of your heart. There shines the divine effulgence. There flows the nectar of immortality. Drink this supremely sweet, divine essence and become immortal.

V

Brahman or the Eternal cannot be known by intellect. He cannot be realised by arguing or reasoning. He can be realised by direct intuitional experience. Keep the mind under control. Purify and steady it. Subjugate the senses. Have a strong yearning to realise Him. Cultivate universal love, dispassion and discrimination. Have firm conviction in the existence of Brahman. Always think of Brahman, talk of Brahman. Withdraw yourself and look within. Meditate on Brahman in your heart. You will soon attain eternal bliss.

VI.

Build up that high culture, the supreme culture of the Soul which will make you rise above the distinctions of caste, creed, colour, race, above political strife and religious feuds and which will give you a clear vision of the true purpose of life and convince you that individual, social and national well-being can only be achieved by living in brotherly love and peace with your neighbours and the world at large. Then only the kingdom of God will be re-established on this earth.

God's nature is love. Love is His form. Love is His colour. Joy is His right arm.

Eternal satisfaction is His left arm. Bliss is His body. Peace is His trunk. Wisdom is His essence. Beauty is His skin. Sakti or Power is His muscle. Light is His face.

God cannot be seen with physical eyes, but He reveals Himself to His devotees. He is one though He is called by countless names "Ekam Satvipra bahudha vadanti." God is one, Sages call Him by various names. He can be worshipped by any name which pleases you. There is no use in arguing whether He is personal or impersonal. He is both. He is above personal and impersonal also. You cannot fathom the Infinite. Ask not. Answer not. Speak not the unspeakable. Measure not the immeasurable in word. Fathom not the unfathomable.

Feel and realise the reality of the one existence, the one life that throbs in all atoms, in all beings, the one power that creates, sustains this universe. When the heart of the devotee is united with the Lord, no difference remains between them. Just as camphor is dissolved in the fire, ice in water, so also is the devotee absorbed in the Lord.

The Lord and His devotee are one in essence, just as ornaments of gold and the gold itself, the ocean and its waves are but one substance. No difference exists between them.

Brahman is neither one nor many. The one reveals Himself as many and the many are in essence one. Realise the bliss of oneness and the joy of manyness.

Just as the dumb man cannot describe the taste of sugarcandy, so also no one can describe the beauty, glory, bliss of Brahman. You will have to realise it yourself through Nirvikalpa Samadhi.

HOPE FOR THE DISTRESSED

पर्यङ्कं विसृजन् गणानगणयन् भूषामखि बिम्बर- न्मुक्तानोऽपि गदागदेति निगदन् पद्मामनालोकयन्
निगच्छन्परिच्छदे खगपति चारोहमाणोऽवतु ग्राहप्रस्तमतङ्गमुङ्गवसमुद्धाराय नारायणः ॥

May the Lord Narayana protect us, who got up from his seat (in haste), neglecting His attendants, Kaustubhamani and even Goddess Laksmi, who uttering "Gada Gada" took the mace in His hands, mounted the king of Birds and hurried to save his devotee the King of elephants who was fatally handled by the fearful shark inside the lake.

UPADESA GITA

TWENTY SPIRITUAL INSTRUCTIONS

O Traveller on earth! speed up, speed up thy pace,
For many are the pitfalls to impede thy race;
The distance is long, very rough is thy road,
Thy strength will fast fail thee, yet heavy thy load.

Harken, traveller! to these golden precepts,
The Essence of Wisdom of ancient adepts;
In twenty short maxims I'll tell thee the way,
To True Bliss and Freedom from Mayaic sway.

Wake up at four A. M., Brahmamuhurt,
Filled with vibrations of Sattwa and Truth;
Sit on Sukha, Siddha, or Padmasan,
Meditate on God and do Brahmachintan.

The most holy Name of the Lord do repeat,
To destroy delusion and to Satan defeat;
Rotating rosary of hundred-eight beads,
To Bliss and Perfection this Japa-Yoga leads,

In Meditation-room with divine vibration,
Take firm erect pose, practise concentration;
Chant Slokas sublime, full with inspiration,
Advance through Dhyana to Supreme Salvation.

A select few Yogasans without fail do,
A few rounds of vigorous Pranayama too;
Health, strength, harmony, will to you accrue,
From such exercises, I assure you.

Elevating scriptures of all religions great,
Study revelations that sages narrate;
Ramayana, Gita and Bhagavat its mate,
Will all purify thee, to Sattwa elevate.

Observe a period of silence each day,
Such Mowna the tumult of Rajas will slay;
Speak little, speak sweetly whatever you say,
On firm Base of Truth thy life's foundation lay.

To've rigid control over palate do try,
In discipline or diet does true success lie;
Through fasting both body and mind purify,
By restraint of tongue all base passions will die.

Reduce thy wants, and learn plainly to live,
To the poor and needy in charity give;
'Tis a veritable curse and a constant worry,
To possess more wealth than is necessary.

Guard with great care precious Vitality,
In thought, word and deed observe strict Purity ;
Continence is Basis of Spirituality,
That leads to the Bliss of Immortality.

Never give way to an angry outburst,
For Anger is modified passion and lust ;
Wisely over anger do victory gain,
By Love and forgiveness it's finally slain.

Think daily of God and to Him surrender.
To Him thy whole-hearted allegiance render ;
Cutting the Mayaic heart-knot asunder,
He'll raise thee to High Heights of Atmic Splendour.

Always on thyself in all things rely,
By Purushartha you can Prarabdha defy ;
To stick to righteousness and Swadharma try,
To twin-steeds of Yama Niyama life's chariot tie.

Always associate with good and the wise,
They'll help you from Samsar to Moksha to rise ;
The Power of Satsangh will life spiritualise,
And quickly will make you life's Goal realise.

Of Spiritual practices a diary maintain,
The detailed items of Sadhan 'twill contain ;
Have regular routine, thereby greatly you'll gain,
An insight and idea of progress obtain.

The motives hidden of thy day to day deeds,
Ungodly traits and of passion the seeds ;
Search and remove as the gardener the weeds,
Such Self-search to Success in Sadhana leads.

Cling with firmness to these cannons divine,
They're most precious gems out of Wisdom's deep mine ;
The Essence of Sadhans they nicely combine,
Practise ! as dynamic Yogi you'll shine !

" Siva "

EVOLVE GRADUALLY

As by taking water drop by drop from a tank one succeeds in making it completely dry, likewise, it is not impossible to drive away the worldly thoughts from our mind by practice.

Panchadashi

YOGA FOR THE PRESENT AGE

The Goal of Life is the Realization of the SELF. It is the attainment of Immortal Life and Eternal Bliss. This is done through sadhana. Living your life in an ideal manner where all your actions tend to take you nearer and nearer to God each moment is the surest means of growing into divinity spontaneously. This implies a harmonious development of all faculties of head, heart and hand in man. Man is a complex being, varying vastly in temperament one from another. It is through a beautiful, rational combination of the different Sadhanas that such allround spiritual development is had. To this end Sri Swami Sivandandaji has expounded the Yoga of synthesis i. e., a combination of Seva, Bhakti, Yoga and Gyana. Thus to enable everyone to have the knowledge of all these Sadhanas, the Divine Life Society founded by him is ceaselessly working to disseminate this knowledge of a Divine Life of service, love, meditation and realisation.

(Brahma Gyana), represented by the brilliant rising Sun. The highest Knowledge and the highest devotion (Para Bhakti) are identical. Knowledge emerges spontaneously out of the fulness of mature love for the Lord. The heaving ocean waves stand for this Bhakti. The multi-petalled lotus surrounding the above symbolises the mystical Chakras through which the Kundalini passes to unite with Siva in Sahasrar Chakra in deep meditation. It is untiring selfless service that purifies the heart thoroughly and qualifies one for the practice of Bhakti, Dhyana and attain Knowledge. Such Karma Yoga or service done as worship offered to the Lord is represented in the crest by the two hands holding flowers. The Divine Life Society under the inspiration of the saintly Founder Sri Swami Sivanandaji is propagating this integral Yoga of the four-fold path to enable every type of person to achieve all-round perfection in life. On this auspicious occasion of the 60th Birthday of the



The Society's crest given above brings out beautifully this ideal and aim through the details of its design. The central Pranava (OM) represents the ultimate Goal viz., the realisation of the Infinite Self. This is attained with the dawn of time knowledge

Founder-president, we pray that the Lord might inspire us to engrave this inspiring crest upon the tablets of our heart! May we all strive selflessly to awaken and illumine humanity through this universally applicable Yoga of Synthesis!

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1st Sept. 1946.

Beloved aspirants,

Depend on none. Depend
on the strength of your own
purity of conduct and
righteous exertion.

Strive earnestly. Persevere
strenuously. Fight valiantly
against the impure desires
and the lower diabolical
nature. Kill inevitably,
Ce Hargy and Scepticism.

Look within and meditate.
Realise now and be free.

Sivananda

LAMP OF WISDOM

(Swami Pranavananda)

The 'Lamp of Wisdom' is lit in every man. Endowed with the power of understanding, man tries to overcome all difficulties, which he has to face in his daily life. He wishes to flit about in the Society with extreme joy, peace and happiness. He aspires earnestly, works hard and applies himself zealously to this end. But he proceeds on wrong lines. He thinks that living in this world luxuriously without any want whatsoever would bring him this real happiness. He wastes his life in this pursuit. Through a momentary success in his career he becomes elated. Finally he falls a victim to his own ego and pride. At last he finds himself in an insignificant corner of the world.

Still there are people, though only a few, who understand the real aim in life, the position of man in the cosmic wheel, and his true inner being. These never aspire for any supremacy over others. They rarely exhibit their talents in several branches of learning and different aspects of knowledge. Their motto is "Simple living and High thinking". Amongst the few who practise this for themselves and advocate it unto others stands unique Sri Swami Sivananda.

Many wonder how he has become the Saint of the day. They try to analyse his life but find nothing strange. Why? It is not the mere biography of such great souls that inspires and transforms men nor the routine incidents in their lives. For, they are also apparently as human as you and I are, bred and brought up rather in even more prosaic and commonplace circumstances than the average man. Even their parents in many cases are not cognisant of the luminary's ideal. They look 'men' for men and nothing more. Their teachings are based upon the only ancient scriptures which are being handled from time immemorial by countless persons of different periods. Hence their message seems not new. They only repeat what ancient sages and saints have declared as Truth and hence lack in originality. And Swami Sivananda too can readily be classified as one among these!

Then, what makes the people flock to him in hundreds and thousands? Is it because he

nicely entertains people who approach him? If that be so, what about those who living thousands of miles away and having never seen him are attracted by his books if only they are the mere exposition of ancient Scriptures? Or could this be merely due to his individual push into Society. This rarely succeeds. Many personalities, conferring round a table of diplomats, fail to fulfil their mission in bringing out a substantial benefit to a particular group of people in whom they are interested, in spite of their qualifications, diplomacy, intelligence, cunningness and knack. Or, does he gain strength through the nucleus he has formed round him, which no doubt consists of devout disciples and therefore hero-worshippers? Certainly not. This sounds paradoxical. For, if beautiful multi-coloured pieces of sculpture are set on a steeple, they can never be construed to support the spire. If not all these, then what else contributes to his glory? which has made you to approach him deserting your wife and children, renouncing your wealth and status, surrendering your body and soul to him unconditionally?

Search within. Find out the cause. If you say that you hold one of the above opinions about him, I do refute it and will only say that your vision is defective and your decision immature and poor.

My dear aspirants! Let your bubbling enthusiasm subside for a moment. Don't rush pell-mell into a region till you possess a sound knowledge of it. Suffice your experience in schools and colleges where you have spent your years of valuable life without any regular programme for future. You had fancy for Science. You studied it. You became proficient. You took your M. Sc. degree. But you had no facilities to improve your knowledge in that particular line. Earning the bread itself became your major problem. You have accepted a clerical job and are now addressing envelopes and affixing stamps in the corner room of an office day-in and day-out. The job by itself is not a mean one. But it is not upto your aim. You haven't achieved success in your life. You were short-sighted even from the beginning. The same fact holds good in

spiritual field also. If you approach a Saint because you heard paeans of praise about him, because you are impressed with his writings, you fall short of your aim. This short-sightedness mars your spiritual progress. This limitation of ideas and narrowness of views take you nowhere. It will only make you rotate on an endless cycle of repeated events.

Correct your vision with proper understanding of things. You are not concerned with the general biography of a saint. By concentrating your attention merely on the broad general outline of his life and teachings you only acquire a superficial intelligence of eternal things. You rack your brain and break your head in exalting one's theory and doctrines (may be your master's) over all other's or in finding ways and means to reconcile a series of them with an idea to smother the differences of opinions between various schools of thought. You begin to show again your limited intellect in corroborating things and waste the rest of your life, forgetting for the second time, your real aim in life.

What concern you more are the "miracles of the moments" in the lives of Saints whom you approach. The word 'miracle' may sound very big for you. It is really so for a commoner. Any act that you may be unable to do in thousands of attempts, if done in the twinkling of the eye by another, is really a miracle. This is not the play of psychic power as many hold it, but the fruit of wisdom. He who feels the 'Lamp of wisdom' shine within perceives everything in an inexplicable manner.

In Swami Sivananda, this lamp glitters with great luminosity. There is nothing impracticable or impossible for him. Any new plan or scheme he sets in motion in the split of a second without any hesitation and then and there it proves successful. He tackles intricate situation with supreme ease. When there was a serious discussion about the auspicious hour for the Viswanth Pratishtha ceremony between two groups of pandits, he said: "Devotees cannot wait for the conventional hour. Start the Akhanda Kirtan to-day. There shall be no obstacle in the way." Even now, this Akhanda Kirtan goes on all the 24 hours.

Swamiji's expressions and sayings common as they may seem to the on-lookers are really

hidden advice to the ever vigilant and alert seekers after Truth. On one occasion, when the kitchen preparation was over, and meals were about to be served seven guests dropped in and enquired of the arrangement for their food. The person-in-charge began to think over, as he was already feeling the pinch of ration in commodities and the eleventh-hour arrival of guests. There came a sharp command from the master; "Share what you have or spare thy portion". This short hint has conveyed a lot of valuable instructions to the aspirants.

Swamiji possesses keen psychology of circumstances and environments. His psychological hints and messages relieve many from the distress they are suffering from. On one occasion, the Ashramites, busy with the arrangement for an important celebration were eagerly looking for the wanted contributions from the wellwishers to meet the necessary expenditure. The incoming mail was blank for two weeks continuously. The workers were scanning the tapal envelope after envelope. Almost all the letters were opened and the disappointment grew. Swamiji dropped in at the moment. He understood the faces. Pointing out to an envelope he said: "Open this cover and have a cheque for Rs 3,000". And strangely enough there it was.

It is quite common in all institutions, that the workers even keep vigil for despatching circulars to thousands of devotees and admirers. On one such occasion, the inmates of the Ashram, were quite busy in folding circulars, enclosing in the envelopes, rubber-stamping them and affixing postage. Petromax light was burning brightly. Some were doing kirtan, a few others mental japa, and may be two or three over-inquisitive about the result of the circular. The mission of the night was "Non-attachment to the fruits of action". Swamiji came on this surprising round. He encouraged all the workers to carry on more and more vigorously. He played a pun on a South-Indian expression. He repeated humourously many times "Kasa-Lesa", meaning "Is it not money? What else?" Others couldn't easily catch him. They too joined the humour in enjoying it merrily, and literally. All on a sudden, Swamiji cast the pun on his expression "Kasale-Sa" meaning "Die and Die for money alone". This brought home a shrewd lesson in the minds of everybody.

Regularity and punctuality in one's daily activities and discipline in one's behaviour in a society mostly end with the school life, where the teacher trains the pupils in character building. When a man comes out of the school, he feels as if liberated from a cage to move about freely according to his own whims and fancies. Discipline misinterpreted as bondage is neglected very much resulting in one's own ruin. More so with volunteers in all fields including spiritual line also. Swamiji's instructions are that the daily programme should be adhered to as per timings without any excuse of exigencies. No circumstance is unavoidable for him. If punctually done, no two works will clash however pressing they may be. This is his Siddhanta. He is very particular of the evening Kirtan class, when he trains every aspirant in sparing minutes. One or two members may drop in coolly ten or fifteen minutes after the commencement of the class. Twice or thrice Swamiji will let the late attendant learn for himself. If he not be shrewd the lesson would be taught plainly. It happened so. One evening, when an interesting talk was arranged during Kirtan, one inmate had to be late due to his overstay at work. He walked silently into the hall. "Stand out for ten minutes and do japa. Do not distract others' attention." was the stern command of the master.

Swamiji encourages Karma Yoga as the back-bone of Sadhana. He engages all the inmates in some work or other removing the lethargy in them and preventing them from becoming lip-vedantins. Yet he timely reminds every-body of the true value of Raja Yoga and Gyana. On the morn next to the Gurupurnima Day before dark had dispelled, he came round the Ashram and found many sleeping. They were all tired after celebrating the previous day's function till late in the night. He entered one room and focussed his torch on a sleeping face and woke him up. He moved to another and cried aloud : "Om Murugayah Namah, Om Saravanabhavaya Namah. Wake up. Wake up." Then he exclaimed, "Here have I come to inspect you all. You have wasted the morning hours. You ought to have been doing japa and meditation by this time. Doing selfless service is not a recompense for the neglect of study of scriptures."

Apart from these timely instructions, Swamiji does not fix time for Satsangh. He knows pretty well that such classes could be devoted only for general subjects. He is a wakeful sentinel. He misses no opportunity in correcting persons and lifting them up at every step. Thus does he deal with different situations, and imparts training to his disciples and other aspirants knowing the psychology of every individual. He is ever smiling, jovial, simple, and unassuming.

He is a child among children. He sings with them dances with them and thus inspires and invigorates them very much. Side by side he gives them mild doses of spiritual instructions. The children rally round him and develop a strong inclination towards spiritual knowledge. As for the youngsters, they are struck with awe and inspiration when they observe his unassuming ways, his free move with them and his words of assurance and encouragement. When they return home after their first visit, they carry with them much of spiritual stuff and cultural condiments. Their 'lamp of wisdom' begins to glitter and there starts an inner revolution in them. When they visit Swamiji for a second time, they make it the last and surrender themselves body and soul to him. Scholars of other schools of thought who approach him with a set of prepared questions and with the fiery temper of entering into a heated discussion and argument, subdue at his calm and quiet receptive attitude. They find their answers in his behaviour itself and hence feel no necessity to pursue the matter further. "Dear Swamiji, I took up the question of 'Universal Brotherhood' with various Matathipathis, as is being advocated by them, as contrast to their observance in line with the Scriptures. The same I intended to take up with you. With that idea, I studied your principles and watched your movements closely. Not only was I answered but was convinced too of the fusion of precept and practice in you. There arose no necessity for any discussion on this point" was the version of a cultured lawyer who had the company of Swamiji for the first time. Thus stands Swami Siva before you. His Lilas are many.

There is a funny parable coined out of Vedantic quibble. "Aja" means sheep, implied meaning 'ignorant'. 'Gotra' means pasture. This also is applied to the disciples

and descendants of one and the same Guru. Thus the Guru is a shepherd managing with a flock of sheep. The sheep rely on him for enlightenment and intuition. They depend on him for their bodily growth also. And a sincere and interested shepherd cuts grass, approaches sheep after sheep and feeds them. Similar is the case with Siva. It is the custom in almost all places that the disciples get up early in the morning, have Guru-darshan, prostrate before him and obtain his Prasad with high devotion. But Swamiji has understood that this procedure should not be expected of the disciples. The Guru must come forward and distribute prasad to the ignorant aspirants, who in these modern days, may elect to keep away from such ceremonials and even forego the Prasad. It is a fact that the aspirants only are the losers through their indifference. Even this attitude on the part of the aspirants should not stand in the way of their progress. This is Swamiji's views. By hook or crook, the Guru's duty is to lift all those dependant upon him. This he does daily. It will be a queer sight for casual observers, when Swamiji carries a plate full of Prasad, just after his meals, knocks at every door and distributes the whole thing.

This evolution of his cannot be said to have been gained through his experiences in his present career. It is inborn. Leaving aside the majority of the people in the world who run after the shadow, who perish in the mirage of life, the many that have taken to the path of renunciation are not all successful in their efforts. Withal the glory of renunciation, vile imitations play an important role in the Sannyasihood of the day. If the country boasts of fifty-lakhs of Sannyasins, how many of them are earnest in their pursuits? They are made up for the stage artificially. Artificiality can never replace originality. The real Saint dazzles distinctly from the heap.

There should be no hesitation to declare these Saints as the visible shape of the Eternal Truth with one or more characteristics attributed to it by Upanishads and Scriptures. If Upanishads took shape in the form of Gopis at the time of Lord Krishna, it is the same Upanishad that stands before you with limbs at various corners of this holy land in flesh and blood announcing unto you all "Here I am. I have come down to elevate you. Now I can be felt through your senses. Understand. You will easily acquire the power of interpection to see the Unseen." Similar is the dynamic Yogi "Siva". The evolution in him is inborn. His birth is for the fulfilment of pre-planned mission of God on earth. His knowledge and wisdom are not driven to the finding out of Eternal Peace, but is already fully saturated with it.

He has installed a big research laboratory within himself. It has no space limit. The whole world is the crucible of his experiment. Men of different types and mentalities are his chemicals. Time and Tide are his temperature charts. His wisdom is furnace which he uses to fuse men with the Eternal Truth. He is the Divine Chemist of the day.

Picture now before you this greatest Yogi, who is none but the famous Advaita Vedantin 'Srimad Sankara' who is reborn to fulfil his mission bearing testimony to the Sutra:

"For those who have got a mission to fulfil, there is an embodied existence till the completion of that mission". (Br. Sut. 3-3-32.)

He is entering his Sixtieth Birthday on the Eighth September, 1946. May we all pray for his long life to fulfil his mission, not in his own interests, but in leading us from the darkness, till we pick up the "Lamp of Wisdom" that lies in us.

THE VIRAT PURUSHA

Sit on Padma or Siddha Asan in your meditation room and meditate on the following thoughts for half an hour daily.

1. Heaven is His head.
2. Earth is His foot.
3. Quarters are His hands
4. Sun and moon are His eyes.
5. Fire is His Mouth.
6. Wind is His breath.
7. Space is His trunk.

8. Dharma is His chest.
9. Adharma is His back.
10. Grass and Herbs are His hairs.
11. Mountains are His bones.
12. Ocean is His bladder.
13. Rivers are His arteries and veins.

GREETINGS FROM LONDON

Sri H. H. Bhodaranya alias H. P. Sastri, Shanti Sadan, London.

I think it a privilege to add my testimony to the great spiritual work being done by Sri Swami Sivananda, and to offer my warmest congratulations to him on the attainment of the 60th year of his age. The Swamiji Maharaj has been a beacon light to thousands of students of the spiritual way of life all over the world. From his very childhood he has been precocious in matters relating to spirituality and has made tremendous sacrifice as a layman in order to bring relief to the people by means of his medical skill.

Having retired from the worldly life, this great monk has undergone a most serious discipline as a student of Yoga. When he acquired the illumination he did not retire to a cave to enjoy the fruit of it in tranquillity. Being a true follower of Sri Sankaracharya and a real student of the Gita of Bhagawan, Sri Krishna, the Swamiji is spreading truth in a way which is unique. He writes in a simple style and presents the deep metaphysical truth of Adwaita in a language which even a child can understand, an achievement of a real type.

We, the disciples of the Holy Sri Dadaji Maharaj of Aligarh, enjoy his writings and Sri Shanti Sadan, the centre of Adhyatma Yoga, derive great benefit from them.

We cannot describe our joy when we heard the sweet and holy voice of this great advocate of spiritual life on the gramophone records. It was an unforgettable thrill.

The branches of Sri Shanti Sadan in England read with much pleasure the books of the great Swamiji.

I can say that his influence is increasing in England and I should be glad if the people of England who care for the spiritual truth of India, read his writings and gave them preference over the writings of those people who express what they have not realised.

We, the Sat-sangees of Sri Shanti Sadan pray that this great monk and scholar, a real friend of humanity, be spared for a long, long time yet to shed the brilliance of his personality over others.

In our Devotion and Kirtana held every evening in that Temple of Shanti Sadan, we will remember the day of his 60th anniversary and say the Holy Gayatri and also pray to the Lord of the universe appearing as Sri Krishna for his blessings on the Swamiji.

Om Shanti ! Santi !! Santi !!!

PRAYER TO DIVINE MOTHER

SALUTATIONS to the Divine Mother who exists in all beings in the form of intelligence, mercy and beauty. Salutations O sweet Mother ! the consort of Lord Siva, O Mother Parvathi ! Thou art Lakshmi. Thou art Saraswati. Thou art Kali, Durga and Kundalini. Thou art the embodiment of all power. Thou art Para Shakti. Thou art in the form of all objects. Thou art the sole refuge for all. Thou hast enchanted the whole world. The whole universe is the play of Thy Three Gunas. How can I praise Thee ? Thy glory is indescribable. Thy splendour is ineffable. Protect me. Guide me. O loving Mother !

O Gracious Mother ! Prostrations unto Thee. Where art Thou ? Do not forsake me. I am Thy child. Take me to the other shore of fearlessness and joy. When shall I behold Thy Lotus Feet with my own eyes ? Thou art boundless ocean of mercy. When the philosopher's stone turns iron into gold by contact, when the Ganges turns impure water into pure water, can'st Thou not change me, O Mother Divine, into a pure soul ? May my tongue repeat Thy name always !

—“ Siva.”

NAVARATRI DURGA PUJA—ITS SIGNIFICANCE

(Sri Swami Sivananda)

Religious observances, traditional worship and vratas at times have more than one significance. Apart from being the adoration of the Divine, they are commemorative of stirring by-gone events, allegoric when interpreted from the Occult standpoint and lastly deeply significant pointers and revealing guides to the Jiva on his path to Realisation.

Outwardly, the nine days' worship of Devi or the Mother is in the nature of a Vijaya-Utsav. These nine days' triumph are offered to the Mother for her successful struggle with the formidable demons led by Shumbha and Nishumbha. But to the spiritual aspirant in his life of Sadhana, the particular division of the Navaratri into sets of three days to adore different aspects of the Supreme Goddess has got a very sublime, yet thoroughly practical truth to reveal. In its cosmic aspect it epitomises the stages of the evolution of Man into God, from Jivahood to Sivahood. In its individual import it shows the course that his spiritual sadhana should take.

Now, the central purpose of existence is to recognise your eternal identity with the Supreme Spirit. It is to grow into the image of the Divine. The Supreme one embodies the highest perfection. It is spotless purity, Niranjana. To recognise your identity with That, to attain union with That, is verily to grow into the very likeness of the Divine. The Sadhak has, therefore, as the initial step, to get rid first of all the countless impurities, and the undivine elements that have come to cling to him in his embodied state. Then he has to acquire lofty virtues, auspicious Divine qualities. Thus purified and rendered full of Satwa. Knowledge flashes upon him like the brilliant rays of the Sun upon the crystal waters of a perfectly calm lake.

This process of Sadhan implies resolute will, determined effort and arduous struggle. In other words, strength, infinite sakti, is the prime necessity. It is the Divine Mother, Supreme Sakti of Brahman that has to operate through the aspirant. Then consider how on the first three days Mother is adored as Power, Force—Durga the Terrible.

You pray to Mother Durga to destroy all your impurities, your vices, your defects. She is to fight with and annihilate the baser animal qualities in the Sadhak, the lower Asura in his nature. Also, She is the Power that protects your sadhana from its many dangers and pitfalls. Thus the first three days, marking the first stage of destruction of mala (impurities) and determined effort and struggle to rout out the evil vasanas in your mind, are set apart for the worship of the Destructive Aspect of the Mother.

Once you have accomplished your task on the negative side, that of breaking down the impure vasanas, propensities and old habits, the next step is to build up a sublime spiritual personality, to acquire positive qualities in place of the eliminated asuric qualities. The Divine qualities—Devi Sampath—that Lord Krishna enumerates in the Gita have to be acquired. The Sadhak must cultivate and develop all the auspicious qualities. He has to pile up immense spiritual wealth to enable him to pay the price for the rare gem of divine wisdom (Gyanaratna). If this development of the opposite qualities (Pratipaksha Bhavana) is not undertaken in right earnest, the old Asuric nature will raise its head again and again. Hence, this stage is as important in an aspirant's career as the previous one. The essential difference is the former is a ruthless, determined annihilation of the filthy, egoistic lower self; the latter is an orderly, steady, calm and serene effort to develop purity. This pleasanter side of the aspirant's sadhana is depicted by the worship of Mother Lakshmi. She bestows on Her devotees the inexhaustible wealth of Devi Sampath. Lakshmi is the Sampath-Dayini aspect of Brahman. She is Purity Itself. Thus worship of Goddess Lakshmi is performed during the second set of three days.

Once the aspirant succeeds in routing out the evil propensities and in developing satwic, pure, qualities, he becomes an Adhikari. He is ready now to receive the Light of Supreme Wisdom. He is fit to obtain Divine Knowledge. At this stage comes the devout worship of Sri Saraswati,

who is Divine Knowledge personified, the Embodiment of Brahmajñana. The sound of Her Celestial Veena awakens the notes of the sublime Mahavakyas and the Pranava. She bestows the Knowledge of the Supreme Nada and then gives full Atmagyan as represented by Her pure dazzling snow-white apparel. To propitiate Sri Saraswathi the Giver of Gyana is therefore the third stage.

The tenth day-Vijaya Dasami—marks the triumphant ovation of the Jiva at having attained Jivanmukthi through the descent of Knowledge by the grace of Goddess Saraswathi. The Jiva rests in His own Supreme Self of Sat-Chit—Ananda (Existence-Knowledge-Bliss Absolute). This day celebrates the victory, the achievement of the Goal. The Banner of Victory flies aloft. Lo ! I am He ! I am He !!

Chidananda Rupa Sivoham, Sivoham ;
Chidananda Rupa Sivoham, Sivoham.

This arrangement has also a special significance in the aspirant's spiritual evolution. It marks the stages of evolution which are indispensable for every sadhak, through which every one should pass. One naturally leads to the other and to short circuit this would inevitably result in a miserable failure. Nowadays many ignorant sadhaks aim,

straight at the acquisition of Knowledge without the preliminaries of purification and acquisition of Deivi Sampath and complain that they are not progressing in the Path. How can they? Knowledge will not descend till the impurities are washed out, and Purity is developed. Nor can the Satwic plant grow on impure soil.

Follow this arrangement, your efforts will be attended with sure success. This is your path. नान्यः पन्था विद्यतेऽपनाय no other path is known for salvation. Destroy one evil quality develop the opposite virtue. By this process you would soon bring yourself up to that Perfection which would culminate in that identity with Brahman which is your Goal. Then all Knowledge will be yours ; you will be Omniscient, Omnipotent, you will feel your Omnipresence. You will see yourself in all. You will be a Jivanmukta. You would have achieved eternal victory over the wheel of birth and death, over the Demon Samsara. No more of pain, no more of misery, no more of birth, no more of death. Victory, Victory be yours !

Glory unto the Divine Mother ! Let Her take you, step by step, to the top of the spiritual ladder and unite you with the Lord !!

PAST AND PRESENT AGE

Our present day scientists need laboratories and apparatuses worth lakhs and lakhs to conduct researches on atoms and molecules. All these for what ? World wide catastrophe and destruction !

Our ancient Rishis carried on their researches within their own Self through Yoga and meditation. For what ? To drink and make you drink the ambrosia of undying joy and bliss ; to make men love one another and even lower creatures ; for the common weal and solidarity of humanity. They got help from the indweller or inner ruler. They invoked help of God and not from patent medicines, drinks and drugs as we see today. They lived on simple food pure and Sattvic. They lived in huts, in natural surroundings. They wore simple dress. They took fruits, pure cow's milk and greens. They eschewed drinks, meat etc., from their diet. Look at the present day life of men. How extravagant and artificial it has become—all meaningless showy articles of luxury capable of arousing animal instincts only, instead of Divine Bhav and harmony. May the Lord lead you in the right path and may you regain your lost heritage through right living and right thinking !



Philosophy of Upanishads

AS TAUGHT BY SRI SWAMI SIVANANDA

By Sri E. Rajagopalachari, B.A. L.T. Gadwal.

The term "Upanishad" contains 'Upa' and 'Ni' prefixed to the root 'Sad' meaning (1) to shatter or kill, (2) to attain, (3) to loosen. Hence the knowledge derived by the study of the Upanishads shatters or destroys the seed or bonds of Samsara as ignorance and the rest in the seekers after emancipation who free from desires of all kinds have their minds concentrated on Reality of realities. Upanishads contain the essence of the Vedas and the philosophy taught has been the source of solace for many in the East and West, to scholars like Max Muller, Schopenhauer and Vivekananda and Sivananda.

Upanishads are not easily accessible for the masses for they contain Highest Speculations of thoughts, giving the mind a description of the nature of Atman in a variety of ways and expound suitable methods to attain Him. But Sri Sivananda, in his simple, lucid and charming style, has attempted in his writings to bring home to the minds of the average man this philosophy of the Absolute Unity.

A brief review of important Upanishads in the light of Sri Sivananda's Exposition.

The two ideas dominating the teaching of all Upanishads are (1) Attainment of Final Emancipation from Samsara by a Knowledge

of Brahman. (2) Four-fold Sadhana enables one to attain Him. The very first line of 'Isavasya Upanishad' expounds that this world is covered by the Lord and to attain Him three ways are prescribed,—Renunciation, Action, Combination of both. Kenopanishad deals with the nature of Brahman and the knowledge of the Self. By dialogue method as between preceptor and disciple, as between Devas and Yaksha, the grandeur of Brahman is made clearly comprehensible. The narrative method of Kathopanishad reveals eternal truths by directive intuition with the help of a realised Guru and the necessity of Yoga to control senses and attain mental purity. The discourse between Yama and Nachiketa admirably illustrates that knowledge of Brahman is superior to all. The catholic method of Prasnopanishad proves that Lords Will dominates all. In the Mundakopanishad it is declared that knowledge of Brahman is the summum bonum, it can be got by renunciation. The phenomenal world has sprung from Him as plants from earth, hairs from body and thread from saliva of spider. The individual soul becomes one with Brahman as rivers with the sea. "Brahma-vit Brahmaiva Bhavati" is the philosophy put into a nut-shell. Thus those Upanishads reveal that everything manifested and unmanifested is nothing but Brahman, without whose will not even a blade of grass moves or

shakes Now let us know the *Nature of such Brahman.*

“He himself sees all. Him no one beholds. He illuminates the intellect, etc. Him they cannot illumine. That is Brahman. That is Atman. That is Shyam. That is Ram. That unheard hearer, that unseen seer, that unthought thinker, that unknown knower is Brahman. He is unborn, undecaying, fearless and immortal. That from which this world has sprung, that in which this world subsists, that in which this world gets dissolved, that in which there is neither East nor West, neither light nor darkness, neither pain nor pleasure, neither hunger nor thirst, neither gain nor loss, is Brahman. He dwells in this eye, reels the eye as the Eye of eyes, Ear of the ears, Mind of minds, Light of lights, Sun of suns, King of kings, Shah of shaws, Emperor of emperors. He is That something than which there is no greater gain, something than knowing there is no greater knowledge. He is that Bliss than which there is no greater bliss. Such is Brahman or Atman.

Is such a Brahman comprehensible or incomprehensible ?

Brahman is incomprehensible in the sense that He is not an object of Perception. He has no form, but has attributes as Satyam, Jnanam and Anandam. He is beyond the reach of mind, intellect and senses. Even Devas fail to understand Him. Ole Agnostics argue in this way. But from the Upanishadic stand-point, Brahman is comprehensible through direct intuitive perception in Samadhi as the Self by the pure mind where the mind, intellect and senses cease functioning.

Methods of comprehending Brahman.

The aspirant for knowledge of Brahman must give up the notion of ‘I’ and ‘mine’ and turn from disgust from the objective, material worlds. He must know that Avidya is the cause of Samsaric misery and that it leads him to misunderstand all false, perishable adjuncts as body, mind and senses as the Immortal Brahman. Such Avidya should be destroyed through inquiry, discrimination and meditation. Desires of all sorts must be abandoned. Upanishads and Srutis must be

studied with the help of a realised Guru. This evokes Brahma-Gyana. Conception of one essence of Self in all objects and having Viveka---Vairagya---Shat---samapat---Mumukshatwa are the last, but not the least method to know Brahman.

Our limitation in comprehending Brahman.

The impure mind and senses, being gross, inert and finite, cannot approach the Infinite Brahman who is Ideal Purity Itself. Being unsurpassable He is the highest of all, by whose light and intelligence, mind comprehends everything. He is beyond the finite, material beings. Being extremely subtle, partless and bodiless, He cannot be taught nor defined. To define Brahman is to deny Brahman. No logical discussions—no sacrificial rites—no vast learning—no grand expositions can make one know Brahman who is the mind of the mind and the ear of the ear. He can be believed, understood and realised. “The taste of a pudding lies in the eating of it” is true of Him.

The effects of the knowledge of Brahman.

This knowledge lessens the evils of conception, birth, disease, old age and death. The knower of Brahman becomes fearless, possessing tremendous spiritual strength even to move the whole world. Sri Sivananda says: “Knowledge of Brahman alone can free you from the clutches of ignorance and death. This knowledge should come to you as a direct realisation through intuition. Mere scholarship will not help you to attain the goal. Meditate, realise and be free.”

Substance of Sri Swami Sivanandaji's teaching to attain such knowledge.

Being one of the realised Souls of the modern world—the beaconlight from the Himalayan snows—an exponent of triple Yoga, Sivananda exhorts us in his writings and speeches to awake-arise and struggle hard in Sadhan and attain the Goal of Elysian bliss, i. e., absorption in Him—is reached, as the ancient Rishis did long ago. He asks us to develop the six-fold virtues and acquire the four qualification. He insists upon the removal of three impurities of the mind: (1) Mal (by Karma

Japa-Tapas-Yama-Niyama). (2) Vikshep (by Upasana). (3) Avarana (by good company and by study of scriptures and practice of Neti-doctrine. Swamiji advises us to have faith in ourselves—in Guru and in Srutis and then lead quite a simple life with sublime thoughts and lofty ideals. He warns us from the two potent factors of bondage—desire and attachment, and points out that discipline and purification of mind and senses are the pre-requisites of an aspirant in the path of Truth and Self-realization. He harps on regular meditation to be done in the same hours daily and enjoy the wave of Atmic Bliss and Peace in such meditation.

Conclusion

From this Upanishadic study so far made it has become evident that the whole subject matter treated therein is the Highest Brahman—the internal Atman of all, that is to say they treat exclusively of the Gyana Kanda or Knowledge portion of the Vedas. No doubt it is so to a greater extent. Yet in some portions of the Upanishads, there is a mixture of Gyana, devotion and Karma. In Isavasya itself there is found Gyana-Nishta, Karma Nishta, Prayer to Surya and Agni. In Brihadaranyaka, there is a description of Yajna and the early portions of the Chandogya abound in Upasana.

However knotty, abstruse and intricate are the portions of the Upanishads, Sri Swami Sivananda has expressed them in such a clear manner that if one meditates deeply upon these sublime ideas, he can get a direct realisation of the Reality and inner illumination.

Sri Sivananda's name should be remembered to posterity for his message of hope—of bliss—of immortality—of the secret of life and of knowledge of Brahman which he inculcates in the bewildered minds in the study of these Upanishads: "Fix the mind on the Self when you work" is practical Vedanta—the essence of Upanishadic teaching—the essence of the Vedas containing the direct spiritual experiences of the Rishis of old. Schopenhauer, the Western scholar has said of the Upanishads: "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death." Even so are they the unfailing solace and the surest hope of all mankind and this hope, this treasure, Sri Sivananda is getting to the very homes of the millions labouring whole heartedly tirelessly and selflessly inspired by pure and divine love.

UNIVERSAL LOVE

May all beings be happy and secure, may they be happy-minded! Whatever living beings there are, either feeble or strong, all, either great, long middle-sized, short, small or large; either seen or which are not seen, and which live far or near, either born or seeking birth, may all creatures be happy-minded! Let not one deceive another, let him not despise another in any place, at any time; let him not out of anger or resentment wish harm to another! As a mother at the risk of her life watches over her own child,

her only child, so also let everyone cultivate a boundless friendly mind towards all beings! And let him cultivate good-will towards all the world, an unbounded loving heart, above and below and across, unobstructed, without hatred, without enmity! Standing, walking or sitting, lying or talking, as long as he be awake, let him devote himself to this mind of immeasurable love; this way of living is the best in this world!!!

—Lord Buddha.

THE GREAT ONES

"Kausik", Rikkikesh

Not gold, but only man can make
A people great and strong—
Men who, for truth and honour's sake,
Stand fast and suffer long.

— R. W. Emerson.

The history of this world and its wonders is in reality nothing other than the story of the great ones that have come anon amongst us all down through the centuries. The histories, ancient and modern, of England, of Europe, Italy, Greece, of China are but the doings of their Socrates and Augustus, their Pericles, Plato and Archimedes, the Columbus and Cromwell, Wolsey and Luther, Boehme and

Valmiki and Vyasa, of Buddha and Sankara, Asoka, Akbar, Shivaji and Ranjit, Ram Das, Kabir, Nanak and Guru Govind. If by the foreigner the name of our Motherland is uttered with reverence to-day, it is due but to her Ramkrishna and Sai, Dayanand and Vivekanda, Ram Mohan Roy and Ranade. Her glory is the glory of Mira and Ahalya Bai, Saradamani and Kasturbai, Ramanujam, and Raman, Bose and Hay, Toru and Tagore, the venerable Malavya and the Mahatma. It is due to living Lights like Aurobindo and SIVANANDA, Ramdass and Ramana.

These great sons, the saints, the seers and



Eckhart, Nightingale and Joan de Arc, Goethe and Tolstoy. The dawn of the modern age is but the labours of Livingstone and Wilberforce, Pasteur, Jenner, Lincoln, Emerson and Wilson, the indomitable Giardano and Garibaldi. The face of China has been fashioned by the hands of Confucius and Lao Tze, Woo Ming and Sun Yat-Sen.

The pages of history reveal amply how it is these great ones alone that lent glory to a race a country or an epoch. What else is the glory of India, the history of our beloved Motherland, if not the soul-elevating achievement of

the heroes they are the very salt of the earth. Scaling super-normal heights of achievements in different spheres of human activity, they are truly immortal even in death for they ever continue to shine with distinction and never-dying effulgence in the firmament of Human Memory.

We have the theory clearly expounded in the Gita how where-ever there is any special talent, any great quality, any genius or power there Divinity is manifest in that particular aspect. It is Divya Vibhuti. Therefore, these leading lights of all times and climes are

as Jacobo Boeheme, the European Mystic, has expounded, the visible seal of signature (in a more special sense even) of the supreme invisible Power that rules all creation. The quality of true greatness and nobility, therefore has always a touch of the spiritual in it, whether this be apparent or not. It springs from the Soul and has its basis in virtue. This greatness this quality of a rare spirituality shines in all purity, in Sri Swami Sivanandaji's simple personality. In this saint we have before our eyes one of this great fraternity, being a living witness to the Reality of the Divine.

The hearts of the really great is the sanctuary of God down here. They are living witnesses to the Divine and have always at the times of dark disbelief and violent agnosticism ever upheld the cause of true virtue and Faith by the clear shining lights of their personalities. These exceptional personalities are the pillars that uphold the structure of the unity and solidarity of mankind. Essentially greatness is the same throughout the universe. The same lofty nobility, moral rectitude and robust faith in the presence of a living power at the back of all phenomenon is evident in all of them. Therefore, in whichever race, clime or time, they appear the great mind have ever thought alike, felt alike and have declared themselves in similar vein. They have thus borne irrefutable testimony to the essential underlying unity of all humanity. Like some golden notes running constant through an orchestra of a hundred, the great hearts beating in unison reveal the fundamental Oneness of Man. How peerless a service unto humanity does this fact alone constitute! If humanity could but catch this one ray from these luminaries, the darkest corners of their heads and hearts could become illumined with true understanding, strife and hatred would vanish and peace and love gradually prevail upon this fair earth.

Consider their place in human society. They are as it were the answers from the Great Beyond to the eager call of humanity. They epitomise in themselves the fruits of the thoughts and labour of a race through generations. During critical periods, at the most crucial moments of spiritual, moral, social or economic crisis, these stalwarts step in as a redeeming force and salvage the fallen fortunes of mankind gone astray. Having gained mastery over themselves and being serene and

unshaken amidst the clash and conflict of the world, they are the only strong and stable support men eagerly cling to, in an otherwise chaotic world. It is precisely this quality of Divine serenity in Sivanandaji that makes a cultured European seeker to write:—

"I have very often said to myself 'this man has the peace and equanimity which I and millions like me are badly wanting'. Many a time I have thought how is it possible to acquire that equanimity, that peace, that imperturbability, and tranquility, which your sublime face so clearly reveals."

Hence even in the darkest periods of a country's agony and degradation when Hope has seemed all but dead, these vivifying personalities have embodied in themselves all the deepest longing, the hopes and aspirations of an entire people. Their exceptional character encourages, inspires and unerringly guides the mass.

The sublime simplicity of their personal life invests them with something of the grandeur of a Himalayan snow peak. Man is irresistibly drawn to admiration and emulation.

For, as the poet has it,

"As one lamp lights another, nor grows less
So nobleness enkindleth nobleness."

How very true the above sentiment is, is amply evidenced by the swelling flood of illumination that has inundated countless hearts from this source of Light Divine, shining amidst the sacred snows.

A supreme selflessness characterises such lives, the central fact of which is a continuous, joyous self-sacrifice for the cause of universal weal. One may indeed say that the 'joy of living' in their case is sheerly the joy of living for others. The great value of such lives is that by their achievements they indicate the heights that are attainable by mankind through right effort. They show what hidden potencies man contains and what high destiny he is marked for. They are the strong citadels that have sheltered the culture and morality of races through stormy and uncertain times. By conquering themselves they have conquered and controlled the baser self in man. Theirs is the real victory. Being living monuments of the triumph of the Divine principle in man over the baser animal instinct, they demonstrate to the world that the brute in man can and must

VISWANATH MANDIR

(SIVANAGAR)

Lord Krishna stands with His flute.
Lord Siva sits in front
And hears the flute
Nandi the door keeper rejoices.

Parvati to the right prays.
Ganesh to the left blesses.
Rama and Sita to the right
Stand enraptured.

Lakshman and Hanuman to the left
Serve and watch
Siva Ram, the Rawal
Chants Rudri and Chamaka.

Parthasarathy, the Asst. Rawal
Prepares the lights.
Siva sings Kirtan
Bhaktas ring the bells.

All enjoy divine bliss and Prasad
Glory indescribable
Come and share, friends!
Greetings to you all.

SUPREME BLESSING

To live in Ananda Kutir
On the banks of the Ganges,
To attend the evening Arathi
In the Viswanath Mandir,

To eat the kitchadie prasad
To take a dip in the Ganges
To do kirtan in the Bhajan Hall
To do Nishkamya Sewa,

To attend Sat sang in the morning
To practice Suryanamaskar and Asana
To do Ganga Pooja
This is a Supreme Blessing.

To serve the poor in the dispensary
To take part in Akhanda-Kirtan
To hear the lectures at night
This is the most Supreme blessing.

"SIVA."

"SIVA."

THE GREAT ONES

be made to bow down ultimately to the Spirit
if lofty heights are to be scaled.

They educate by sheer strength of example.
The very fact of their being forms a stout
bulwark against all vicious forces and down-
ward trends in that they inspire everyone
towards higher ideals, always guiding man's
footsteps forward and upward. Mankind is
verily sustained by these flowers of humanity,
Who are its real educators and inspirers, hands
that help and comfort, lights and illumine and
guide.

How far has man to-day profited by such
great lives? Wherein is embodied man's
attempt to express his true gratitude to them?
Have we a true appreciation of their deep
significance in our lives? True, some statues
have been set up, portraits unveiled, streets
and playgrounds, parks and libraries named
after them. Perhaps songs have been sung and
even verses written, aye, even a national
festival with flowers and festoons celebrated
in their names. But how far wide of the mark
we are if this were all that we did. To ideal-
ise them and deify them and after a lot of
sentimental display to delegate them to the
shelves wherein to repose in stately neglect
would be indeed the gravest irreverence. It
would be ignoring the very fact of their being.
Their glorious lives would have been lived
but in vain. A true appreciation and tribute
to these great ones would really lie in taking

their teachings seriously to heart and with
earnest determination to emulate in every
detail the lofty example of their lives. The
truest homage would consist in living as they
lived, in faithfully mirroring in ourselves all
the noblest and the highest for which they
stood. Thus the saint of Ananda Kutir would
say "The most pleasing thing to me is for you
to follow my spiritual instructions. Live as
I have tried to live."

While they live they inspire and transform
thousands by their contact and living example.
Passing away they leave by the grandeur of
their words and deeds, ineffaceable impress
upon the tablets of time. They are the voices
from the deep, the writing on the wall, the
footprints on the sands, hearing and seeing
which humanity is re-assured, regenerated and
led upwards towards the attainment of perfec-
tion and glory.

If all creation is indeed the mighty manifest
form, the Virat Swaroop of the Supreme
Lord, these Great ones are verily the peerless
gems, matchless Kohinoors in the glorious
Crown adorning the Virat. One such veritable
gem is Swami Sivanandaji, the serene saint of
Ananda Kutir. May our silent adorations go
to this Gem glittering by Ganga's bank and
lighting up by its soft spiritual radiance the
hearts of all aspiring mankind.

SRI SWAMI SIVANANDA

(A SHORT LIFE-SKETCH)

Sri D. C. Desai, I. R. S. E.

Sri Swami Sivananda renounced his worldly life in 1923 to plunge himself wholeheartedly in spiritual practices and later in the service of humanity. He toured all over India and then entered the holy order of Sannyas at Rikhikesh. He practised penance for a number of years.

In 1936 he settled down at Ananda kutir, a small cottage on the banks of the Ganges at Rikhikesh. There he founded the Divine Life Society for intensive dissemination of the Science of the Self. Through it he inspired a large number of people in every town and city for leading a pure life and transformed them into men of sterling character and exemplary servants of humanity. The Society has now several Branches in India and abroad which carry out the scheme of spiritual propaganda outlined by the Swamiji through leaflets, bulletins, weekly meetings, study of scriptures, spiritual practices and public lectures by scholars and saints.

Swamiji has written over 60 books in English and other languages on Yoga, Bhakti, Vedant, health and medicine apart from several commentaries in lucid yet grand style on various scriptures and Sanskrit books. Over 100 pamphlets and booklets have been written by him and published by the Society for free distribution.

Swamiji has a tall and stalwart figure and a magnetic personality. He bears an enigmatic smile, perhaps in communion with the riddle of the universe. He is a rationalist in spiritualism, realist in action, idealist in vision, gradualist in discipline and non-denominationalist in thought. He does not advocate running away from the world or the shirking of one's duty to his family, country and humanity.

He is not only a sage, Yogi, Philosopher, author and orator, but also a poet, artist, humorist, singer and musician. His poems in English belong to a class of their own. He sings melodious songs and Sankirtans in Hindi, Sanskrit and English in a charming celestial voice which must be heard to be believed.

One must visit his hermitage at Ananda Kutir to have a first hand experience of his

hospitality, courtesy, humility and elevating company. Here during Xmas and Easter holidays visitors of all classes and creeds from all over India undergo Sadhana under his personal guidance. Their doubts are cleared on the spot amidst divine atmosphere and beautiful surroundings of the sacred Himalayas.

Swamiji does not care for dogmas, rituals or formalities of religion. He proclaims that God-realisation can only be achieved by leading a spiritual life through Sat-sang, Sadhana and Swadhyaya. He asks every aspirant to attain perfection by harmonious development of head, heart and hand through self-realisation, devotion to God, and service of humanity. In his writings there are no dry theories or intellectual gymnastics, although he is thoroughly conversant with all Eastern and Western systems of philosophy and science. His teachings are 100 per cent PRACTICAL. They have been carefully devised after spiritual perfection through a long course of discipline. He has intimate knowledge of the obstacles and difficulties to be faced on the various paths. His instructions are emphatic, practical, convincing and definite. They can be translated into practice by any sincere aspirant, in whatever stage of evolution he may be.

Swami Sivanandaji's life is a convincing example of the unselfish nature of the ideal of true renunciation (Sannyas). A true Sannyasi does not flee from the world through fear of its troubles and sorrows, nor does he seek salvation for himself alone. He seeks harmony within himself (Self-realisation) and with the world of joys and sorrows as it is (God-realisation), through spiritual discipline. Having attained this harmony he utilised his spiritual power for the uplift of humanity in consonance with the divine plan of Evolution, by helping others to reach the same goal. Swamiji truly says: "I live to serve you all. I live to make you all happy. I live to help you all in destroying ignorance and attaining the goal of life".

YOGA

Sri Swami Sivananda

The earliest Seers who realised the Truth have explained the cosmic process as the work of Maya, the inscrutable power of the Supreme Spirit. By the mysterious operation of this veiling power, the undivided Absolute Blissful One is made to reflect itself in an infinite multiplicity of names and forms. As described in verse 6, Chap. IV of Gita, Maya brings about this phenomenal existence with its duality and diversity. Each centre of consciousness thus involved from the Infinite has therefore to transcend Maya to realise its essential identity with the Supreme Being.

Now Maya is the eternal negation as distinguished from the Ultimate Reality that shines as the Eternal 'I am', the Eternal 'SAT'. Maya is used to denote the sum total of the forces of negativity. Nescience, oscillation, delusion, attachment, egoism, disharmony and discord, sensuality are some of the prominent forms in which it finds expression upon the human plane. Yoga then concerns itself in enabling the individuals to effectively deal with and overcome the above factors that keep him pinned down to the phenomenal existence. A state of knowledge through a constant discrimination between the real and the unreal, combined with a ceaseless assertion of an indentity with the ideas of omniscience and perfection, a state of unshakable equilibrium and one-pointedness, non-attachment to every thing mundane coupled with an intense unabated attachment to some particular aspect of the divine, a complete self-affacement and active selflessness, constitute, therefore, the major means of obtaining a victory over Maya. A determined development along any one or more of these lines broadly go to form the paths of knowledge, occult meditation, devotion or divine love and selfless action.

The process of Yoga embodies an ascent into purity, into that absolute perfection, which is the original state of man. It implies therefore the removal of the enveloping impurities, the stilling of the discredent vibratory tempo of the lower Koshas and

the establishment of a state of perfect balance and harmony.

Now all the above-mentioned factors that bind down the Jiva may be seen to be operating upon a larger scale through humanity as a whole. The Present age is enmeshed in ignorance, characterised by restlessness, a blind clinging to earthly existence, perverted individualism and voluptuous abandonment to pleasures of the flesh and violence, strife and discord in all walks of all life.

Modern age is the machine age. As such, it is power-ridden. Discovery of newer ways of generating power exploiting fresh aspects of known forces inventing machine to make machine is the present craze under man's control but man himself does not have his senses and mind under his control. This has resulted in the misuse and abuse of the fruits of civilization and science, because all power corrupts. The adoption of the Yogic way of life is the release from and the guarantee against such abuse of power and the resultant disaster. Training in Yoga brings to man several super-normal powers that no machine can ever generate. Yet the discipline laid down on the path ensures against their abuse.

All methods of Yoga have ethical training and moral perfection as their basis. The eradication of vices, the development of certain virtues forms the first step in the ladder of Yoga. Disciplining of your nature and the formation of a steady and pure character through a set of right habits and regular daily observances is the next step. This is Yama and Niyama in Raja Yoga. The acquiring of Sadhana Chatushtaya by the neophyte on the path of knowledge and the insistence upon Sraddha, Sadachara and self-consecration, desirelessness, sacrifice for the devotee and the Karma Yoga respectively have as their aim the development of character and ethical perfection. Thus the ringing in of a new world order of love and sacrifice, of co-operation and brotherhood and the realisation of the ideals of universal perfection can be effected by a willing unreserved allegiance to even the initial stages of Yoga. Upon

this firm foundation of a well-established and virtuous moral character is built the further structure of Yoga.

The inherent restlessness of the mind constitutes the greatest problem to the follower of Yoga. By its very nature, mind is ever out-going. Also it is always unsteady. The resolute turning away from earthly attachment, the determined effacement of the ego, deliberate stoppage of all inharmonious mental processes and the constant dwelling upon a single idea, all these methods require a firm control of the mind and the conscious direction of its powers towards the desired end.

The greatest external manifestation of the mental impulses is physical action. Actions when repeated crystallise into habits. In course of time, habits through indulgence get incorporated as definite traits in the individual's personality. The plan of Yoga Science, in obtaining mastery over the mind proceeds step by step most systematically, regulating and controlling first the grosser and then the subtler manifestations. Yama overcomes all vice and implants virtue. It weeds out all evil traits and implants godly qualities. Niyama regulates the habits and aims at giving the Sadhak mastery over his behaviour. Instead of being a slave to habits the aspirant now controls his conduct and develops certain habits by determined will. Next the inherent urge to activity is checked through Asanology. By the practice of a system of steady postures, the tendency to

unrestrained and aimless movements is curbed and overcome. Character developed, ennobling traits acquired, old habits overcome and replaced by new ones, activity regulated and checked, now the vagaries of the mind are next restrained by a control of its counterpart, namely the breath. This stage is Pranayama. Though thoughts are checked, the mind yet continues to agitate in the form of desires and craving. Thus the fifth limb of Yoga is the withdrawal of all the centripetal senseward movements of the desire element in the mind. Turning away from the external world and withdrawing the senses from the objects. Pratyahara paves the way for the sixth rung in the Yogic ladder, Dharana or concentration of the mind at a single point. The indrawn mind is made to fix upon any one given idea or image technically referred to as the Lakshya or object of Meditation. Dharana deepened and made lengthened becomes meditation. When Dhyana (meditation) is intensified and made continuous Samadhi results. A state of blissful union with the Infinite Spirit, the Over-soul, frees him from the thrall of birth and death. This transcendental experience makes him transformed into a being endowed with the cosmic vision beholding everywhere a Divine unity behind apparent diversity. Henceforth his entire life becomes a spontaneous expression of the unhindered flow of the Supreme Energy through every act. He lives and acts purely for the welfare of all Humanity, carrying on the Divine Plan to its glorious consummation.

Swami Sivananda is a holy man whose asceticism feeds his Tapas and a humanitarian whose philanthropy feeds his Vairaga. His life is a life of self-poised meditation on the Atman, where introspection and prayer proved of great service to others when in an extroverted mood. The Swamiji's writings show clearly how he has synthesised the various Godward Sadhanas and has put an end to the ancient battle of Sadhana.

Dewan Bahadur, K. S. Ramasamy Sastrigal, Madras.

AS ASPIRANTS BEHOLD HIM

(1)

A WORLD PERSONALITY

Sri N. Ramanathan, B.A., Sub-Editor, "Leader"

Sri Swami Sivananda is a world personality. He is an institution and a name to conjure with. He is a selfless soul ever intent on the welfare of humanity. He is a dynamic Yogi and a practical Sannyasi. He has all the characteristics of a sage and he is rightly called the sage of Ananda Kutir. His charitable disposition, no one can gauge, not even those who have intimately come in contact with him. His broad outlook and catholicity of temper are beyond measure. He is tolerance personified. He is above all sects and races. Though he is Hindu of Hindus, to him Hindus, Mohamedans, Christians and Parsis are all alike. His affection for a Bengali is no less than that he shows to a Tamilian, his kinsman. He is a connoisseur of men and things as his parables and similes will testify. He knows the vagaries and idiosyncracies of the ultra modern man as well as the faults and the weaknesses of the tradition-bound orthodox Pandit. He talks to all at their own levels and gives advice—it is not given gratuitously unless asked with sincerity and faith—according to the stage of evolution one has reached.

(Swami Sivananda is not merely a theorist. He practises what he preaches. His latest book—*Concentration and Meditation*—his magnum opus—will give one an idea what a wealth of information it gives for one's attainment to liberation or Mukti. His "Divine Life for children" and "Students Success in Life" contain useful information to children and youngsters. The very fact that many sisters are opening Ladies Section of the Divine Life Society, for instance in Latvia, Patna, Nagapatam, Ceylon, etc., shows that Swamiji has not neglected the welfare of women. His work of "Sthree Dharma" must be appealing to all.

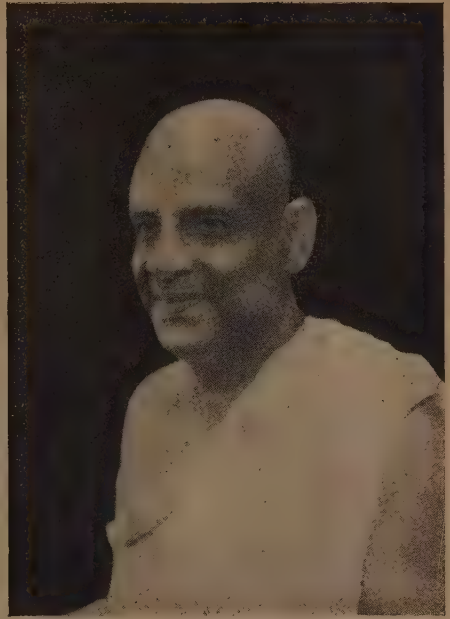
Swami Sivananda is revered by different people from different aspects. Many regard him as a great Yogi because his books on "Hatha Yoga," "Science of Pranayam" and "Yogi Home Exercises" have appealed to them

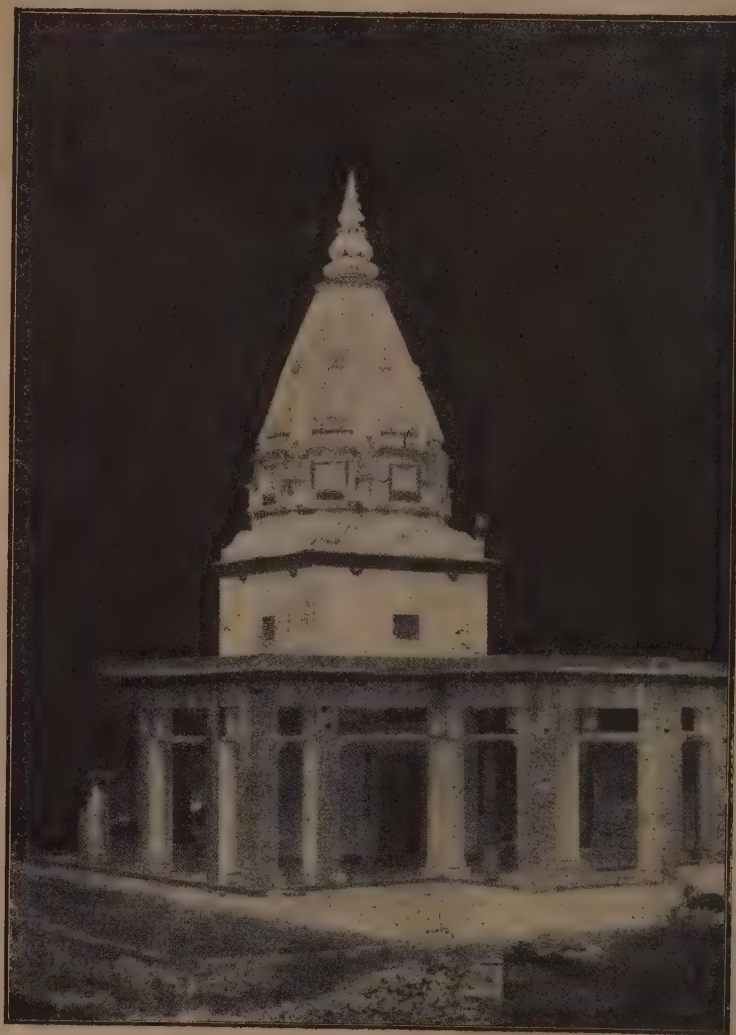
most. Sankirtanists and those endowed with devotional temperament are attracted to him after going through his works "Bhakti and Sankirtan", "Japa Yoga", "Easy steps to Yoga", etc. Lovers of Vedanta and Gyan Marga revere him on account of his great works on Raja Yoga, Lectures on Vedanta, Upanishads, etc. Nature Curists and those who yearn for better health in order to serve the world admire him for his wonderful work "Health and Long Life." Lesser people who are engrossed in their daily avocations to keep their body and the soul together have derived solace and comfort from his Inspiring Letters." Followers of Karma Yoga also owe their allegiance to him and their number is legion. His Bhagawad Gita with translation and annotation has been praised by that savant Dewan Bahadur K. S. Ramaswami Sastri, in very high terms. To me Swami Sivananda is a synthesis of head, heart and hand—Gyan, Bhakti and Karma.

His greatest gift to the humanity is the Divine Life Society which he founded in 1936 which has now grown into a mighty tree with several branches spread all over India and outside. September, 8—the birthday of Swamiji—the president-founder of the Society—is a day of great rejoicing among the branches and is observed with profound enthusiasm thus enabling the public to imbibe his message broadcast on that occasion. Fortunate indeed are those who participate in the celebrations at Sivananda-ashram and drink the nectar at the fountain of Swamiji.

The Divine Life Sadhana weeks organised by him during Easter and Christmas weeks are master plans to enable Sadhaks—especially those householders harnessed in Government Service and commercial employments to contact the spiritual vibrations generated at Ananda Kutir and Viswanath Mandir—a beautiful annexe to Sivanandashram.

Though I was fortunate enough to have Darshan of this august and majestic personality only for a few brief moments on two





SRI VISWANATH MANDIR

Sivananda Ashram, Ananda Kutir.

A GLORIOUS EXAMPLE

(2)

Srimati Hemlata Mehta, M.A., LL.B., Bombay

The outstanding trait that attracted me most and which urged me to pay at least one visit to Rikhikesh was Swamiji's simplicity and child-like bearing. In him one finds a notable and glorious example of Simple Living and High Thinking. He is, I would say without the least exaggeration on my part, Humility incarnate.

Gradually as I came to know more of Swamiji through his innumerable and memorable books and through his devotees and friends, I really felt that it is a sheer impossibility for any one to achieve anything in the world without the help of the Almighty one who has created and made everything for our use and benefit. Well! friends I can go further and say that it is nothing but gross ungratefulness and selfishness on one's part if he does not take pains and find time to remember Him even for a few seconds, throughout the day. If there is a will, there is a way.

To tell you the truth, it is because of Swamiji's influence on me that lead me to

resolve that I must daily read and study Gita which embodies Universal Truths and Philosophy of Life. Without the slightest hesitation, I can very well say that it has really worked wonders in my case.

To achieve success in life, one must have a definite purpose or aim in view and he must strive ceaselessly to reach that Goal. However, to fulfil that mission in life, one must know what he is. And to realise oneself, one has to know the All-pervading One. And the best and the simplest way to realise Him is by meditation and concentration alone. The way in which one should meditate and concentrate on Him in a perfect manner, one learns from one's Guru only. On my part I can say that Swamiji has got a unique way of teaching and guiding his Sadhakas and if they sincerely and faithfully follow his teachings, then they are bound to achieve success in their lives and become notable examples for others to follow.

A WORLD PERSONALITY

occasions, he has showered his affections on me in unbounded measure. He is to me a father, a mother and all. The only way I can reciprocate this love is to carry his message far and wide and live it in my daily

life. He is a unique figure combining himself so many attributes which are not present in one person. May he live long to carry out the mission for which he has come to this world!

GOLDEN ADMONITIONS

‘SIVA’

The life of the spiritual aspirant in the world is verily like a fierce struggle and fight with deadly serpent. Samsar or worldly life is a terrible and deadly serpent. Man must keep a constant and alert watchfulness lest the samsara-sarpa take you unawares. Keep the twin eyes of viveka and sharp vichara wide open. At times the man becomes poisoned in the course of his Vyavahara. He must retire periodically from the worldly atmosphere and take recourse to sat-sang, sadhana, seclusion and silent meditation. This is the spiritual sanjivini for you to revive yourself and enter the daily spiritual life again without fear. Sat-sang and seclusion is the magic herb which removed completely all poison of worldliness from you. With its help you will keep yourself safe, O Vivekamati! Have no fear.” Hearing this Vivekamati was quite reassured and prostrated before the Guru and took his leave. He lived the life of an ideal Grahasthi without any fear.

The Supreme Lord of all creations gives to the Jiva this precious human body in which to cultivate all the good things of life. The Jiva listening to the promptings of its lower nature allows the body to get into the possession of innumerable evil Gunas. They dominate the person and make the Jiva helpless. The evil qualities take such strong hold upon him that later on when he tries to acquire virtues and to develop Yama and Niyama, there commences a regular challenge. The old vicious vrittis and samskaras do not allow virtues to gain entry. They revolt and push them out, but when the aspirant in this helpless

condition prays sincerely to the Lord for strength, then the Grace of the Lord gives him the necessary inner force which enables him to throw out his old viciousness and to obtain the fruits of Sadhana.

Desire is a great obstacle, a great barrier in the path of Self-realization. Control of mind means really abandoning desires. If one wants to discipline the mind perfectly well, one must give up all desires without reserve, all longing for worldly objects and building castles in the air. The monkey-like mind will always be restless, desiring something or other. Just as the fish taken out of water tries to get into the water by some means or other, so also the mind will always entertain evil thoughts. Killing all the desires ruthlessly, controlling the mind, freeing it from the surging emotions and bubbling thoughts one can attain the one-pointedness of mind. Such a mind will be as calm as a lamp in a windless place. One who attains such a state of mind can meditate for a long time. Meditation will come by itself.

If one allows one's mind to run towards the worldly things as per its own wish and to entertain unholy thoughts and evil desires one will surely meet with destruction in the end.

Therefore give up desire. Have always that one idea to attain that supreme abode, the abode of joy, peace, bliss and immortality. Practise Sadhana. Be regular in your Yogic practices. Strive to attain that Goal. You will rejoice for ever.

CONTROL ANGER

You show your anger towards your servants, inferiors and helpless weak persons only, but you do not show it towards your masters or employers or superiors or strong persons. Why? because you practise some sort of self-restraint on account of fear towards them. Can you not practise self-restraint towards your servants also? If you attempt to see the Lord in the servant, you will not become angry towards him. Anger will bring about your destruction. Under the influence of anger only you commit crimes, do wrong actions, insult fellow being and speak harsh words. Therefore you should control anger by all means. He who can control the emotions created by passion, anger and greed will soon ascend the heights of supreme bliss and immortality.

VIVEKACHUDAMANI

Sri Narayana

(Continued from page 174)

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेव र्थवन्तः स्युः फलवन्तः शमादयः ॥

29. Only in him who is endowed with strong dispassion and desire for liberation, calmness and other practices (virtues) have their real meaning and bear fruit.

Notes : वैराग्यः : dispassion, च : and, मुमुक्षुत्वं : desire for liberation, तीव्रं : strong, यस्य : whose, तु ; indeed, विद्यते : exists तस्मिन्नेव : in him alone, र्थवन्तः : having real meaning, स्युः : are, फलवन्तः : bear fruit, शमादयः : Sama and other practices.

Commentary : This sloka says that if you want success in the practice of Virtues you must have strong. Vairagya or renunciation and Mumukshutwa. Without these you cannot control your mind and senses.

If you attempt rightly by performance of rigorous Tapas and Sadhana you can develop virtues easily. This is possible by Guru's grace only, because the desire for Sadhana grows only by the blessing of your Guru.

Right exertion unabated by any obstacle that may come in the way is your duty and Guru's grace will dawn of its own accord. Sri Trotakacharya, the disciple of Sri Sankara got knowledge (Jnana) in the twinkling of an eye.

If you have no real dispassion and Mumukshutwa all your practices will be in vain because you will be dragged forcibly by the Indriyas into the groove of sense-pleasures. The moment you indulge in sense-pleasures you lose your balance. You are upset and you are once again the same worldly man full of lust, greed and anger and other vices.



पतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ॥

मरौ सलिलवत् शमादेर्भानमात्रता ॥

30. Where there is dullness of dispassion and thirst for God, there calmness and other virtues are mere appearances like water in a desert.

Notes : पतयोः : of these, मन्दता : dullness, यत्र : where, विरक्तत्वमुमुक्षयोः : of dispassion and desire for liberation, मरौ : in a desert, सलिलवत् : like water, शमादेः : of Sama, etc. भानमात्रता : mere appearance.

Commentary : If you have no Vairagya, if you are still attached to worldly pleasures, if your thirst for God is very dull.

and weak, the virtues like Sama and others will not shine. It will look as though you progress and possess great virtues. But it is mere delusion. A sensualist can never practise calmness and other virtues. He will hopelessly fail in controlling his senses being swayed away by the Vega or forces of old samskaras.

भोक्तृकारणसामग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥

31. Among things which cause the attainment of Moksha, Bhakti has the highest place. Meditation on one's own self is said to be Bhakti or devotion.

Notes : भोक्तृकारणसामग्र्यां : Among things which cause Moksha, भक्तिरेव : Bhakti or devotion alone, गरीयसी : great, स्वस्वरूपानुसन्धानं : meditation on one's own self, भक्ति : devotion, इति : thus, अभिधीयते : is said to be.

Commentary : This is the Advaitin's description of Bhakti. Advaitins see the one self in all beings and in themselves. According to them this is the highest devotion which causes Mukti.

The two important exponents of Bhakti cult are Sandilya Muni and Rishi Narada. According to Narada, Bhakti is intense devotion to the Lord and according to Sandilya it is intense attachment to the Supreme Being.

Bhakti is of two kinds, devotion to a personal God and devotion to the Impersonal Brahman. Para Bhakti is the culmination of devotion to Personal God and Jnana is the culmination of devotion to Para Brahman. To the unbiased thinker both Para Bhakti and Jnana are one.

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यप्यरे जगुः ॥

उक्तमाधनसम्पन्नतत्त्वज्ञासुरात्मनः ॥

उपसीदेदुरुं प्राज्ञं यस्माद्वन्धविमोक्षणम् ॥

32. Others (seers) say that the enquiry into the nature of one's own true self is Bhakti. The aspirant who thirsts for the knowledge of the self equipped with the above qualifications should approach a spiritual guide which causes freedom from bondage.

Notes : स्वात्मतत्त्वानुसन्धानं : enquiry into the true nature of one's own self, भक्ति : devotion, इति : Thus, अपरे : Others (seers), जगुः : said, उक्तमाधनसम्पन्नः : Equipped with the said qualifications, तत्त्वज्ञासुरात्मनः : The aspirant who thirsts for knowing his own self, उपसीदेतुः ; should approach, गुरुः : teacher, प्राज्ञः : wise, यस्मात् : from which, बन्धविमोक्षणं : freedom from bondage.

Commentary : Other seers or sages are of opinion that meditation on Brahman is real Bhakti. It is clear from this verse that real Bhakti is devotion to one's own Antaratma. This is recognised to be the highest Bhakti. Those who cannot see clearly the self within should begin with worship of God in the Murtis by idol worship etc., and gradually attain devotion to the Atman.

Qualifications mentioned above are those mentioned in verses 19 to 31 and especially Bhakti which is stressed in verse 31.

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मविदुत्तमः ।

ब्रह्मण्युपरतः शान्तो निरिन्धन इवाननः ॥

अहेतुकदया सिन्धुर्वन्धुरानमतां सताम् ॥

33. Who is a knower of the Vedas, devoid of sin, free from all desires, the best among those who know Brahman, withdrawn in Brahman, calm like the fire devoid of fuel, who shows unremitting mercy on others without any cause and who is the friend of all those who are meek and humble.

Notes : श्रोत्रियः : knower of Vedas, अवृजिनः : devoid of sin, अकामहतः : untainted by desire, यः : who, ब्रह्मविदुत्तमः : Best of Brahman knowers, ब्रह्मणि : In Brahman, उपरतः : withdrawn, शान्तः : calm, निरिन्धनः : devoid of fuel, अननः : fire, अहेतुकदयासिन्धुः : an ocean of mercy showing kindness without reason or cause, बन्धुः : friend, आनमतां : those who prostrate, सतां : of good men.

Commentary : The expression ' Bandur-anamatam Satam ' means that the saint is the friend of all those who prostrate before him. This means he protects his disciples. Prostration here also denotes humility.

The expression does not convey that he is unkind to others who do not prostrate before him. This doubt is cleared by the expression ' Ahetukadayasindu ' which means he shows mercy without any reason whatsoever.

The qualifications of a true preceptor or Sadguru is given in this verse.

This sloka may be compared with verse 19 of chapter VI of the Swetaswataropani-
shat which contains similar ideas.

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।

प्रसन्नं तदनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥

34. Such a Guru should be questioned on what is to be known by a student after pleasing him by devoted worship, service and prostration.

Notes : तम् : Him, आराध्य : worshipping, गुरुं : Preceptor, भक्त्या : with devotion, प्रह्वप्रश्रयसेवनैः : by humility, service and pro-

stration, प्रसन्नं : pleased, अनुप्राप्य : approaching, पृच्छेत् : should ask, ज्ञातव्यं : thing to be known, आत्मनः : one's own.

Commentary : This is the orthodox method of approach of a student to his preceptor. Verse 34 of chapter IV of the Bhagavedgita and verse 12 of the first Mundaka of the Mundaka Upanishad also prescribe the way in which the Guru should be approached by a disciple who is thirsting after self-realisation.

Even today you have to fill up the application form, remit the admission fee, school fee, hostel fee, and other dues to the school before you can get yourself admitted in a school. In olden days no such fees were levied but only you had to possess the requisite faith and devotion to the Guru and the spirit of selfless service.

The method of education in modern times is corrupted and merely secular. The student is not required to possess divine virtues and love of god for final liberation. Whereas the very meaning and purpose of the education of the ancient Hindus was to strive after the attainment of success in life and god realisation.

(To be continued)

A SPIRITUALLY-MINDED SON

If a father has four sons, he must willingly allow one of his sons to devote himself entirely to spiritual pursuits and lead a life of Nivritti Marga. Just as a student joins a university for prosecuting his studies or doing some research work and is away from home for some years, so also, he can go in for seclusion and spiritual practices for five or six years. He can remain in white cloth. Nivritti Marga does not mean putting on an orange robe or shaving the head clean. This son will be able to guide the members of his family in the path of spirituality after he has made some progress in the line. He will stay with them and radiate joy, peace and strength and elevate them from the quagmire of Samsara. But in these days, the father desires that all his sons should become doctors, civilians and barristers. He does not like that any of his sons should tread the path of truth. He is afraid that his son will become a Sannyasi when he sees him studying the Gita. He puts many obstacles in the spiritual growth of his son when he has inclination in this line and forces him to marry. That is the reason why a worldly-minded father is always miserable even though his sons are in good positions. A spiritually inclined son is a valuable asset to the family. He purifies and elevates his ancestors up to twenty-one generations before and after him.

BOYHOOD OF SIVA

SIVANANDA VIJAYA.

The couple of very interesting scenes given below are a select portion from a recent drama 'Sivananda Vijaya' by Sri Shyam Sunder Mukut. This is a selection from the English version by Sri D. N. Jingham M. A. L. L. B. of the original drama in Hindi by Sri Shyam Sunder Mukut. The drama presents in inspiring manner the salient events of Sri 'Swami Sivanandaji's lofty life tracing the gradual development of his great spiritual personality in convincing and vivid style. It is undoubtedly an educator placing before all the exemplary model of an ideal life for emulation and copy. The selection below especially for the children throws light on the boyhood of the Master. It is full of instruction and brings out beautifully the early makings of his later greatness.—Ed.

[Place :—A portion of the village. Time : Evening.]

(Enter some children playing. One boy is playing the horse another is riding on his back. All the others are walking after him and singing.)

Move on quick, O dear Steed.
Move on quick, O dear Steed.

First Boy :

Take me to far off place
I shall feed thee in full
And test thy strength
Move on quickly O dear Steed.

Second Boy :

I shall fight on the battlefield.
Onslaught of my foe shall shield.
Creating great uproar,
Move on quick, O Dear Steed.

Third Boy :

Rana Pratap have I become
This horse is my Chetak
Routing Army of Akbar,
Move on quick, O Dear Steed.

Fourth Boy :

Hear ye all, king I am,
Warriors ye do fight,
Stand unmoved in war,
Move on quick, O Dear Steed.

All Boys :

We boys are great heroes,
Starting to-day for battle.
No villain can stand,
Move on quick, O Dear Steed.
(Enter young Kuppuswami).

Kuppuswami :—

What sort of play is this ?

One Boy :—

What else is it, if not a play ?

Second Boy :—

This is my horse (makes faces)

Third Boy :—

(throwing off the rider with one jerk) It is not proper. Why should I become your horse ? You would be my horse).

Second Boy :—

At present you are supposed to be so.
You rode on my back. (In an angry mood)
Why did you push me ? I would have been hurt, had I fallen down.

First Boy :—

That is right. Why did you give the push ?
You will know the result shortly.

Third Boy :—

Hold your tongue. I am in no way weaker than you.

Second Boy :—

If it is so, let us have a duel then.
(Both get ready to fight).

Kuppuswami :—

(laughing) O. Dear. You are up for fight !
(Holding up one) I know that you are a brave athletic. Good Boys do not fight with each other.

First Boy :—

Please let me go, friend. I shall crush his pride to-day. He pushed me yesterday also and my nose was bleeding pretty long.

Second Boy :—

Everything is fair in play. He who rides will have to give a ride also. You are not a big man that we should lick your shoes. Brother, Kuppuswami ! Please let me do my heart's wish to-day.

Kuppuswami :—

A long life is before you to do your heart's wishes. Do great deeds. Study hard and become a great man so that all may praise you. Heart's ambition is not fulfilled by fighting each other. Moreover, why should you engage in such games. They are bound to lead to quarrels. Take to such play as builds up your health. Look at me. I can carry on my back half a dozen chaps like you.

(Puffs up his cheeks with pride).



First Boy :—

Yes, you are right. Papa told me yesterday. "Nanno how lean and thin you are. You must do some physical exercise. Don't you see Kuppuswami? How healthy and strong he is! Everybody likes a glowing and healthy body

Second Boy :—

(First looks at himself and then at Kuppuswami) There is great difference between you and me, brother Kuppuswami,

Please tell me how you have grown so stout and strong.

Kuppuswami :—

Listen, I shall tell you my secret. I get up early at 4 A. M. Do a hundred dunds, and live carefree, taking a lot of milk and butter. You sleep till 10 A. M. and run to the school without going to latrine and without a bath. Why shouldn't your health impair?

Third Boy :—

(Stretching the head) Yes, brother! The schoolmaster thrashed me yesterday. He told me that I would be turned out of the class if I reached late. He also pointed out that I was very dirty.

Kuppuswami :—

He is not wrong. Why do you reach there late? Get up before sun-rise. You shall never be late. I take exercise, bath myself and perform my prayers, and reach the school in time (Looking at his eyes) It appears you have not had the time even for a wash.

Third Boy :—

Yes, I got up at twenty-five past ten. Where was the time for a wash?

Kuppuswami :—

You couldn't have got up by yourself. Your dad must have pulled you out from the bed. (All boys laugh) Why laugh at him. You all sail in the same boat. Dear friends! Get up early in the morning, take exercise, take your bath and do some prayer daily. Then take your meals and go to school. You shall never be late and shall be able to make up your health. Take my advice to heart. You shall get lifelong happiness, my heroes!

First Boy :—

Let others do as they wish. I have decided to follow brother Kuppuswami's words.

Other Boys :—

Not only you. We also shall follow his advice. He has told it for our own good.

Kuppuswami :—

I must take your leave now. It is upto you to act according to your own will.

Second Boy :—

Wait, brother. We are also coming with you. (To the third boy) Look here, you will have to give me a ride to-morrow.

Third Boy :—

No, not at all.

Kuppuswami :—

Let the morrow come. Why quarrel to-day about to-morrow's play.

Exit all.

CURTAIN FALLS.

ACT I

Scene IV

[Place :— Bank of Tamraparni River.]

(Large number of devotees are seen. Some are bathing. Others are turning the rosary with closed eyes. There is much din and noise alround. A blind beggar comes singing followed by a group of persons visibly attracted by his songs. Kuppuswami is also seen in this group.)

Song :—

Knocks and blows gives me the world,
Pities none this skeleton poor.
Meekly do I bear all,
Thou art still unsatisfied,
Drivest me again and again,
That too I resent not.
Tell me frankly what you gain,
By slapping these sunken cheeks.
Butter and bread your lot to take,
Roasted grams my meal do make.
A thousand abuse showerest thou,
Equal blessings do I give.
Still no mercy dawns in you
Heartless, pitiless man art thou.
A few rags to cover my frame,
Silks and velvets not my lot.
Shivering in cold without cover,
Untimely death have I to face.
Did you ever ask me pray,
Whether I sing or weep.

(The song comes to close. People give some money to the beggar and go away. Only Kuppuswami is left alone with the blind beggar).

Kuppuswami :—

Why are you so unhappy, Baba ?

Beggar :—

We beggars are born to remain unhappy.
Why do you askit ?

Kuppuswami :—

What do you require ?

Beggar :—

Nothing much, only one pice.

Kuppuswami :—

How could one pice help you ?

Beggar :

I shall eat a little. See, how many pice have I got ?

Kuppuswami :—

They are very few. You have neither clothes to wear nor a blanket to cover yourself.

Beggar :—

Clothes, yes I have none. Still life's days roll on one by one. The Almighty Creator looks after our needs.

Kuppuswami :—

Where do you live, Baba ?

Beggar :—

Beggars have no residence. This vast Earth under the shade of the blue sky is their shelter. They spend the night wherever it befalls them. Their days pass in loitering about. Why should you ask all this ?

Kuppuswami :—

Please come to my house. I shall give you some clothes and food. You will have no trouble. You will live there happily. Will you come with me, Baba ?

Beggar :—

(shakes his head) No, my child. Your house has no room for us. You can give clothes and food for a day. Not for ever. It is our lot to wander from door to door, my child.

Kuppuswami :—

Why say so ? I shall not let you go away like this, for the rest of your life.

Beggar :—

The whole life.

Kuppuswami :—

Yes.

Beggar :—

(lovingly) You may keep me, but your father won't.

Kuppuswami :—

My father! Don't say so, Baba.

Beggar :—

I tell you the truth; my child.

Kuppuswami :—

How do you know it?

Beggar :—

Your father knows our limitations.

Kuppuswami :—

What limitations, Baba?

Beggar :—

Don't ask me. Beggars have their strange limitations full of inequities of life. When beggars weep the world calls them hypocrites. When they laugh and smile they are taken as thieves and robbers and are driven away with a thousand other epithets. The.....But Alas! What I am raving. No, My child. I will not go to your house.

(From behind the screen) *Kuppuswami*, my boy, let us go home. Where are you?

Kuppuswami :—

Here I am, Dear father.

(Enter *Vengu Iyer*)

Vengu Iyer :—

What are you doing here, my sweet boy?

Kuppuswami :—

This beggar is very unhappy, dear father.

Do take him home please.

Vengu Iyer :—

No need to take him there. Give him some money. (Takes out a four anna piece from his pocket and gives it to the beggar).

Kuppuswami :—

No father! This would not do. See how he shivers with cold. We shall give him blanket and something to eat. We shall keep him within the same comforts as we live in. We shall serve him nicely. Will you take him home, dear father?

Beggar :—

(tying the money in a corner of his ragged clothes) I have received what I should have, dear child! This is my limitation. May you live long. How long will you insist on your request to your father. I am a beggar and beggar shall I remain. (goes away).

Kuppuswami :—

Baba Father... ..

Vengu Iyer :—

(With tears in his eyes) My dear boy, this world is full of such hungry and poor souls. How many will you help with your pity? Come, Come. Let us go home.

(Exit father and son)

CURTAIN FALLS

BIRTHDAY GREETINGS

"I sincerely wish the Birthday Celebrations all success. I most sincerely pray for your long life and good health."

Tanyunshan,
Director India Centre,
Rabindranath Tagore,
Santiniketan.

* * * * *

"May the Almighty Lord be graciously pleased to give you long life, better health and strength to serve mankind."

Dr. Sohrab R. Masalawala, M. B. B. S.
Ashram, Pondichery.

GIST OF WESTERN PHILOSOPHY

Prof. Nand Kishore M. A., LL. B.

(Continued from page 178)

From Socrates to Aristotle the stress, we find, is laid on the practical side of life; ethical living. But the popular forms in which the ethical movement flourished, were epicureanism and stoicism. They appealed to wider circles and much more than did the great systems of Plato and Aristotle. According to the Epicureans, the highest goal or ideal is pleasure of happiness (Hedonism). Everything else has value only in so far as it is a means to happiness. Wars between the Grecian city-states, and the Macedonian Conquest, accentuated the problem of life; how shall the weary soul find rest? How should life be lived? The Epicurean solution was the easiest. "In the storm and stress of existence, it is part of wisdom to keep the mind unruffled and to move through the world with the greatest possible advantage to oneself." It was very sound teaching in the hands of right-minded people but it degenerated into sensualism. People thought Epicureanism meant "eat, drink and be merry for tomorrow we die." According to Stoicism, "the thing of most worth is not happiness, but character, virtue, self-discipline, duty, then subordination of particular interests to universal interests". Both Epicureanism and Stoicism employed logic as their method of Philosophy. The former stopped short at the atomic constitution of the universe. Man is ultimately one of the many combinations of jostling particles of matter. The Stoics, however, saw unity and harmony in the universe. It is ruled by an intelligent principle or purpose, as a beautiful good, and well-ordered cosmos, "for them it is a living God." Man is part of this rational whole. It is his duty to resign to the will of God; to help to realise it. Stoi-

cism was practised by Great men like Marcue Aurelius, Julius Caesar, Brutus.

The Stoics agreed with Aristotle that nothing is real unless it acts or is acted upon. Force acts. Matter is acted upon. Both are corporeal. Only force has a fine corporeality. The difference is of degree. Matter and force are inseparable. Everything in the world is corporeal, the human soul and God included. Even qualities are corporeal. (This idea of corporeality of qualities is a very crude form of the Sankhya Philosophy of the Hindus where the doctrine of Tanmatras assumes considerable importance. The Hindu idea is comparatively perfect.) Forces act. But the effect is incorporeal.

The forces in the universe form "one all-pervasive force." It is the active soul of the world. It is one because the universe is a unity, a harmony. It is reason—intelligent, purposeful and good—because the universe is a cosmos, a beautiful, well-ordered, good and perfect whole. It is God. God is the source of all life and movement. God is the soul of the world. "God, is the father of all things, the perfect and blessed being, has prevision and will, is a lover of man, benevolent, cares for everything, punishes the wicked and rewards the good"..... "The divine element itself differentiates into forms of varying degrees of purity, acting in inorganic nature as blind causality, in the vegetable kingdom as a blind but purposive natural force, in animals as a purposive impulse guided by ideas, in man as rational conscious purpose." "In saints and realised souls as virtually Himself" may be added from the Hindu Philosophy.

(To be continued.)

MANDUKYOPANISHAD

Prof. Ruliam Karyap, M. Sc., Lahore

1. "Aum"—This syllable standeth for,
This all, which it describes afar ;
The past and present, future too,
Are all Aumkar ; there are no two ;
Beyond the three-fold time as well,
What aught exists, is Aum too-well.
2. This all is verily Brahma itself,
This spirit mine too Brahma's Self ;
That spirit-Brahma has steps the four,
Through which it shineth all the more.
3. The wakeful phase, is step the one,
The all-conducting leading one ;
Wisdom external doth enjoy,
Crossest all stuff as butter decoy ;
Of seven parts twenty less one,
Mouth apertures, which else has none.
4. That dreaming state is second step,
Energy-all, a secret step ;
Internally He ever wise,
Well secluded enjoyeth thrice ;
Knowing through senses nine plus ten,
And permeating six and one.
5. Asleep when He doth see no dream,
Cherisheth not desire supreme ;
Well sleeping thus in state of nap,
Become one all, the conscious chap ;
A cloud of knowledge, bliss alone,
Enjoying supreme Blissful tone ;
With consciousness his only sense,
Is step the three, He All-Science.
6. This All-governing, end of all ;
This Omniscient, source of all ;
This origin of all creatures ;
This goes within all world-features.
7. Wisdom not within nor without,
Neither wisdom within-without ;
No cloud of knowledge, Science none,
Nescience neither, but only one.
He Unseen Indescribable,
The not-attained-unpalpable ;
- That never-thought unnameable ;
If Self-essence Cognisable.
Free of all five and their effect
Beneficent peaceful quite in tact ;
The fourth they admit as that One,
Knowable Self Unparalleled One.
8. That self, this syllable-doth concern
The states—the matras represent,
The "A" and "U", so too the "M"
Do stand for phases three of Lord.
9. The wakeful phase, leader of all,
"A" represents the state of all,
From "Attainment" syllable first,
We do attain, from "Being the first"
Therefore whoever doth this know,
Becomes the first with fullest show,
And all that he cherisheth best,
Attaineth and is fully blest.
10. The dreaming state all energy,
"U" represents world-energy,
From "highest height" syllable two,
We get from "both" this matra too,
Therefore who koweth this second
Gets equalized with no second,
Spread of knowledge he doth ensure,
He highest thoughts too doth secure,
A God-unknower with no mirth,
In family his not taketh birth.
11. The phase of soundest sleep is "M",
The All-science is three matra ;
From "measurement", "end" or "resort",
Who knoweth thus, becomes resort ;
He measures all what doth exist,
This world of what doth all consist.
12. No letter is for step the fourth,
Indescribable blessed fourth,
The five with effects all at rest,
Beneficent, with no second, best,
Thus Aum is verily Self itself,
Through Self his own he enters Self—
Supreme, who knows this secret word,
Mandukya taught which blessed Lord.



THE MODERN SAINT

Sri K. M. Gnanasundaram, B. A.

The sadhana and philosophy of this saint is a peculiarity which none of his predecessors either in North or South India have adopted in their search after God, and it can be said to be a speciality with this Saint, in that it is suitable for the dull and the intelligent, weak and strong, poor and wealthy, crooked and strong, broad-minded, sectarian and a philosopher, scientist and a fatalist. The more I know of this Saint's prescription of sadhana the more I love him and revere him. Among the South Indian Saints, Saint Thirumular was a Raja Yogi and he had scant courtesy for the mentally weak who complained of want of time and energy to fight against his lower self for the attainment of his Higher Self. Saint Manicka Vasagar would not even deign to look upon a face not adorned with the Sacred Ash of Saivites. Saint Gnanasambanda would not allow anybody near him to extoll any other than Hara and Siva. Saint Thirunavakarasu would not serve anybody other than Siva and Saint Sundaramurthi would not touch even in mind any enjoyment other than what was given to him by Siva. Similarly with the other saints of Vaishnavism who would not brook of hearing other than the Divine name of Hari, Narayana, Rama and Krishna. Lord Sankara was a kevala Advaitin and would not admit of any duality at any place or at any time. Saint Ramanuja would always be thinking of the Duality of the Human soul and God. Saint Pattinathar considered himself to be most wealthy when he renounced all his millions and Saint Thayum-

anavar would be fighting with his mind as the one obstacle between him and God. But Swami Sivanandaji has prescribed a sadhana which is all-inclusive. Every man to whatever creed or religion he may belong can take up those courses of action which are most suitable to his capacity and inclination and evolve himself quickly without coming in conflict with other persons of different temperaments. Our Swamiji has prescribed that moral excellence is the basis of all spirituality but at the same time would not delay prescribing a sadhana for a moral delinquent.

This Saint has got some upadesha even for a thief or a hypocrite. I am fully convinced that Swami Sivanadaji does not look down upon the weaknesses of man with a sense of contempt for the simple reason that his vision beholds his own supreme Self in the man confronting him.

As regards his philosophy, he is the boldest Advaitin in whom the Divine will and the Divine Love are of the same proportion. In practical life, he is a precept by example. His sadhana comprises Niskamya karma, bhakti, Raja yoga and Gnana Yoga and he can give minute instructions in all these yogas how to remove obstacles in the path. He has abundance of personal magnetism which follow his words and a sincere pupil who has great faith in his words is helped in his sadhana without his knowing the source of help. His personality glistens in all its strength and purity throughout his writings.

ROSE PETALS OF REVERENCE

FROM INDIA AND ABROAD

My very honoured Master, I wish I had words as sweet and pure as the sky and the birds and the flowers of your holy country to convey you my loving thoughts and gratefulness for your spiritual help. When this message will reach you I will meet our Lord in your heart.

—Marie Bernard, France.

* * * * *

We pray that your holiness will keep your gracious attention on this little group of disciples of Sri Dada Bhagavan. Your works are read with great reverence and the interest in them is growing daily... will your Holiness grace England with your Upadesh?Your blessings are a source of inspiration.....

—Sri Bodharanya alias
Sri Hari Prasad Shastrri,
Santi Sadan, LONDON

(The devout circle of aspirants of the Sat-sangha at Santi Sadan, London reverentially refer to Sri Swamiji as "YOGA NIDHI" which name was conferred upon him by their Acharya Sri Bodharanya)

* * * * *

Swamiji's works are a boon to Humanity. Swamiji's life and heart have so much attracted me. Divine Life is a solace to millions. My Eternal gratitude and everlasting love and pranams to the peerless psychic doctor of the spiritual pinnacle.....

—“Satyarka” Yogi

* * * * *

Thou Whisperest something through the western breeze coming from the sacred shrub of Rishikesh where thou art incarnated to lift Mankind from their ignorance and to serve the suffering Humanity. Thou hast made me an aspirant to aspire for the eternal bliss. Thy fascinating face and sweet speeches captivated my heart and I have found Supreme Peace under thy Lotus Feet.

—Prabhakar, Beguserai

* * * * *

We members of the Rama Sevak Sangha branch of Santi Sadan, congratulate you on this anniversary of your Birthday. We add our greetings and goodwishes to the many you will receive from appreciative spiritual aspirants the world over.....

—‘Santosha’ Mis. E Evans
Brighton, Sussex, Eng.

* * * * *

Humble namaskars at your Lotus Feet. Gold is useful to man but man is not at all useful to Gold. In the same way your holy self is more than gold or even the world itself. Yet you are indispensable for all in the world. We pray for your long life, health and happiness.

—G. Sethuraman.
Kattuparur.

* * * * *

A word from thee enters direct into the seat of the Self and I remain spell bound at the greatest power of the Lord manifested in Thee.Thine words of wisdom have opened the Reality in me. Thou hast made me pure and holy by thine foot-tide of humiliation and bliss.I reverently seek advice and protection at thine lotus Feet. Thine blessings and messages sent to me many times are bearing fruit and I find myself lost in thee.. Thou art unnamable greatness."

Sri Ramakrishna,
Karachi.

* * * * *

"I feel that I am bold whenever I see the picture at front of the books I have got. Contact with you makes me happy strong in spiritual line and adds solace to my life. I have the inclination to address you as my Divine Father"

Sri. D. K. Logan,
Madura.

* * * * *

"Your letters bring to me a great joy and I feel as if it is a feast, when I receive the letters from you. I never forget you and

ROSE-PETALS OF REVERENCE

constantly think of you and thank Lord Siva for his kindness to ignorant people. I will never get so near to Him, as I am now by your Grace. How much new feelings and ideas I got from you, O! My beloved Guru; how luminous is my path now by thy blessings. I prostrate at thy feet and you for ever."

Sri. St. Mineeff,
Bulgaria.

By his inimitable writings, Swami Sivananda Saraswati Maharaj of Ananda Kutir, Rikhi-kesh, has expounded Hinduism from various different angles and has brought the glorious teachings of Hindu Yoga Philosophy to the doors of the common man. He has success-

fully stirred the mind of Hindu youth to a realisation of the glorious heritage, left by our ancestors. He has made Westerners realise the sublimity of Hindu culture and has thus continued the work of Sri Ramakrishna Paramahansa and Swami Vivekananda.

Sri Swami Sivanandaji has come to be a house-hold name everywhere as one who has given a new Orientation to Hinduism and has inspired a new life and vigour in Hindu Society. His interpretation of Hindism is calculated to dissolve petty differences and make man realise his oneness with the Supreme Being, thereby promoting real Universal Brotherhood and world peace.

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ADVENT OF SIVA

(THE STAR BHARANI SPEAKS TO THE SUN)

Kaviratna Sri T. N. V. Rajan, Maymyo

"While yet the silken veil of Dawn
Protects me from thy blazing rays
May I unfold the happy news
Of the birth of one that will be
A great scholar, saint and Yogi ;
That will be a luminary
In the firmament of aspiring souls ;
That will rekindle the undying flame
Of the sacred truths that Krishna,
With lightning fire, wrote on the sky
Eternal of India's sacred
Soul. Look where the Tambraparni,
The dark southern child of Ganga.
Rembling through sun-lit fertile lands,
Eyes a chosen piece of green land,
And eyeing falls in love, loving
Extends an arm and encircles
The waist of lovely Pattamadai ;
There in ancient times
Lived an erudite scholar, sage
And saint, proficient in the Vedas.
Him all men revered and worshipped.
Him they called Sankara re-born.
With eyes calm, serene, unbiassed,
He surveyed all religious truths,
And to all men he gave his lore
Through books cherished now and of yore.
Of his family there lives now

A Brahmin with mind sunk in God,
Appayya's worthy decendent.
The Lord's name draws forth from his eyes
Blissful tears of heavenly joy.
Devoted to him and to God
Is his noble wife Parvathi.
In that family shall be born
To-day, of Paravathi, the blest,
One that shall illumine for all
Their beclouded spiritual sky
O, Thou Lord of Light, shed on him
Thy glory, he is my god-son.
Shine through the cloud of his baby
And cover his soul with thy light. "
So Bharani, the holy star,
Spoke, beseeching with her sweet voice,
To the eternal Lord of Light
Broadly the Lord of Light smiled, -
"Happy am I to hear thy words.
You and Dawn and I shall combine
To bless to-day's birth on our earth
Of him that to the world and fame
Shall be known for ever and aye
As the great teacher, saint and sage,
SIVANANDA SARASWATHI.
Near three score years ago this was
In the blest village Pattamadai.

BIRTHDAY SCHOLARSHIP

In pursuance of the aims and objects of the Divine Life Society, the Society resolved to offer a Scholarship of Rs. 100 on the occasion of Sri Swamiji Maharaj's 60th Birthday and with the recommendation of the Benares Hindu University, Benares the same has been awarded to Sri Ramapiyari Misra, Vyakarana Student 3rd year, College of Oriental Learning Benares. The amount has already been sent to the registrar. Benares Hindu University.

Secretary,

DIVINE LIFE SOCIETY.

THE DIVINE LIFE SOCIETY, RIKHIKESH

FOUNDER'S AWARD

The Glorious Mission of awakening Man to the Supreme Goal of Life, Sri Swami Sivanandaji is working out through the Divine Life Society and its numerous Branches. Selfless workers and well-wishers of the Society are doing immense good work by their help, co-operation and capable individual personal exertion. In recognition of their talent, ability and selfless labours for this noble cause, the Founder-President is pleased to confer upon the following members suitable titles befitting each of them :—

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THE DIVINE LIFE SOCIETY, RIKHIKESH

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DIAMOND JUBILEE

OF

SRI SWAMI SIVANANDA JI

(September 1947)

Sri Swami Sivananda renounced the world in 1923. Before stepping into the service of humanity, he devoted a period of 10 years in self-discipline, meditation and contemplation. During his Sadhana period he started the Satya Seva Ashram Charitable Dispensary in Lakshman Jhula and worked there wholeheartedly for a period of one year, and served all the Sadhus, Sanyasins, poor villagers and the pilgrims, with intense Sraddha, zeal and enthusiasm. He started Swarg Ashram Sadhu Sangha and trained young Brahmcharins and Sanyasins in serving the Mahatmas.

To organise the spiritual activities in a systematic manner and to do powerful propaganda work for the dissemination of spiritual knowledge and to bring spiritual good to the whole world in a short space of time, Sri Swamiji Sivanandaji started the Divine Life Society in 1936 with high ideals, aims and objects. Now the Society is serving the public in a variety of ways through different branches in almost all the important places. Thousands of copies of different kinds of pamphlets and leaflets containing practical lessons and notes and commentaries on Gita are printed and distributed free to the public. The "Divine Life" is the monthly organ of the Society containing articles, poems and commentaries on original texts. Correspondence on intricate problems received from aspirants is replied to by Swamiji. At Ananda Kutir regular classes on Bhakti, Yoga, Vedanta and Hatha Yoga are conducted apart from common prayer and meditation in the morning and evening hours.

One of the most prominent and universally acclaimed Sadgurus living today amidst us who works for the welfare of the whole humanity, uplift of the destitutes and depressed and who aims at the synthesis of various types of yoga, tradition and culture, restoration of ideal civilization and mass elevation into Universal Brotherhood is Sri Swami Sivanandaji Maharaj.

To day his name is ringing in the ears of humanity all over the world. Intelligent men and women are seeking to show gratitude and pay reverence to him. His renown is not because of his leadership in any particular scheduled group and community, social, political, or economical, nor due to his mere hospitality to all those who approach him, but mainly due to his intensely unselfish and fruitfully lived life. It is his well-founded, fully experienced, right principled, idealistic maxims that have come to govern thousands in their daily activities and to serve as guiding principles throughout life as well.

The unique walk of his life from the very early childhood harmoniously synchronized with his teachings true to the very letter of it, portrays to us how the sayings of saints and sages of yore are no less than the master solutions to intricate problems and in all cases a prevention and solution of life's complexities. His gigantic personality combined with ever jubilant mood, full of zeal and enthusiasm, unflinching presence of mind and untiring service to humanity proclaim the glory of a well disciplined life fusing body, mind and soul into a smooth calm but dazzling beatitude identified with nothing else than the Ultimate Reality itself.

We will only be lost in empty enthusiasm and frenzy if we rest contented that our debts to him could easily be satisfied by rendering him some service or other. Our indebtedness to such a great realized soul is beyond expression and conception too. But one and all possess the burning desire to serve him and be an instrument for the dissemination of his universally popular and deservedly renowned teachings and aphoristic outpourings.

The admirers and disciples of Sri Swamiji Maharaj look for a concrete, united and consolidated mass effort of the entire humanity, East and West, irrespective of religion;

HOW SWAMIJI HAS INSPIRED

(ACTIVITIES OF BORIS AND OLGA SACHAROW DURING WAR-PERIOD)

AN INTERESTING LETTER

It is ages since I wrote to you last, on the 3rd of August 1949. Now I take the very first opportunity to send a letter abroad since it is now allowed for all the civilians in the American Zone. I am sorry to be pressed for the space and so I will try to put it in a concise form.

Is it really possible that I get in touch with you, beloved Guruji? Many a day in the past 6 - 7 years I have been dreaming to get a message from you but this dreadful war cut short any communication whatever and so I was compelled to get along without your help. Some day or other I shall report to you about my activity in these years in Germany. I only synoptically state the facts — not to overload this letter since it is supposed to be short.

You may realize that the Nazi authorities had forbidden every teaching, every movement, almost every thought which did not only match their own ideas, but which even did not emphasize their policy. Therefore all mystical, astrological, occult societies have been strictly prohibited and their leaders and even the members were taken into custody of a series of concentration camps all over Germany, *yet I somehow managed to prove them the entirely scientific character of the Yoga Doctrine and I have been delivering lectures on Yoga all through these years upto 1943.* I established a Yoga Centre in my own house with many friends who have been taught physical and spiritual Yoga exercises in a form of an "Indian Physical Culture". I

even managed to persuade the German officials of the necessity of my system in view of strengthening the health so badly shattered in those years. It is a sheer wonder that I have been able to conduct the activity, to do my lecturing, to carry out the whole Yogic work without being banned or persecuted as so many others experienced who tried to speak or even suggest the brotherhood of all nations creeds, races etc. Apart from my friends in Berlin I had pupils in more than 50 cities of Germany with whom I stood in correspondence, giving lessons on Gita, Sanskrit language and Yoga exercises. I already planned a trip to Germany to visit all my branch centres in order to establish a central Yoga Institute somewhere in a big city with a net work of similar yoga Schools all over the country.

So things were getting along till the Russo-German war blocked my activity: as a Russian I have been put in a kind of concentration camp of an inferior rank, only for three weeks though, but it was enough. Yet I soon recovered and even brought my work to still higher level. I plan to go to Paris where my wife has some relatives. There are ample possibilities in a metropole like Paris to start this work, lecturing and publications, since I know French. I would suggest you to send me an authorization to do so for the benefit of the Divine Life Society if there is some branch already, or to open this branch there.

Boris Sacharow

DIAMOND JUBILEE

caste, creed, or community, to celebrate the EIGHTH DAY OF SEPTEMBER, 1947 on a colossal scale. This is the day when Swami ji enters the SIXTYFIRST BIRTHDAY in the noble mission of his life. THIS IS THE DAY OF THE DIAMOND JUBILEE.

Let us all come forward to commemorate this occasion by feeding the poor, helping the destitutes, rendering aid to the sick by opening dispensaries, awarding scholarships to

the poor, opening new public libraries, schools, widow homes, orphanages, asylums, erecting statues, starting kirtan and bhajan mandalis, aiding the Divine Life Society in cash or kind, movable or imovable and in thousand and one other ways, everything in the name of Guruji Mahaaj. Join hands.

THE DIVINE LIFE SOCIETY,

Ananda Kutir, Rikhikesh.

ADAPTABILITY.

(*Śrī Śivānī Sīcānanda*).

Adaptability is a virtue or noble quality by which one adapts or fits himself with others, whatever their nature may be. A man of adaptability accommodates himself with others, whatever their temperaments may be. This is a most desirable habit or quality for success in life. This has to be developed slowly. The vast majority of persons do not know how to adjust themselves with others. Adaptability is a peculiar knack or pluck to win the hearts of others and ultimately the battle of life.

The wife does not know how to adapt herself with her husband. She displeases her husband always and makes room for quarrels in the house and gets separated. The clerk does not know how to adapt himself with his boss or superior. He quarrels with him and gets an immediate dismissal. The disciple does not know how to adapt himself with his Guru. He misbehaves and leaves the Guru. The business man does not know how to adapt himself with his customers and therefore loses his customers and also business. The Diwan does not know how to adapt himself with the Maharajah. He displeases him.

This world runs on adaptability. He who knows this art pulls on quite well in this world and is always happy under varying conditions of life. The man must be pliable if he wants to adapt himself. It does need much wisdom and ingenuity. If the clerk understands well the ways, habits and temperaments of his superior and adjusts himself nicely to suit his ways, the superior becomes a slave of the clerk. Gentleness of behaviour and some kind words are all that is needed.

Remember the maxim: "Obedience is greater than service." The superior wants a little respect. It costs you nothing. He will have always a soft corner for you in his heart. He will even overlook your mistakes. Humility and obedience are necessary for developing adaptability. That egoistic proud man finds it very difficult to adapt himself. He is always in trouble. He always fails in his attempts. Egoism and pride are two important and unsurmountable obstacles in the way of developing adaptability.

When one student does not know how to adapt himself with his fellow-students who are living in the same room, friction comes and their friendship is at stake. Adaptability makes friendship last for a long time. Students fight for little things. One student says, "I gave Mr. X tea on several occasions. I took him to the cinema on my own account for many days. I asked him to lend me the book "Boswells's life of Johnson" for reading. He bluntly refused. What sort of a friend is he? I do not like him at all." Thus the friendship is broken now. A simple thing upsets the mind. Adaptability is a strong cat-gut ligature that links people in bonds of unbroken love and friendship. A man of adaptability can pull on with anybody in any part of the world. People unconsciously love a man of adaptability. Adaptability develops will.

A man of adaptability has to make some sacrifice. It develops the spirit of sacrifice. It kills selfishness. A man of adaptability has to share what he has with others. He has to bear insult and harsh words. A man of adaptability develops the feeling of oneness or unity. For Vedantic Sadhana it is of invaluable help. He who practises adaptability has to destroy the feelings of Ghrina (contempt) and the idea of superiority. He has to mix with all. He has to embrace all. Adaptability develops universal love and kills the feeling of hatred.

If you want to develop adaptability you must be very patient and enduring. You should be kind to others. You must speak sweet words. If you practise this one virtue all other virtues will stick to you automatically. Adaptability brings Atma Gyana eventually. It makes you realise the Atmic bliss. You will become divinity incarnate if you persist in sticking to this one virtue.

May you develop this wonderful virtue and with its help attain success in every walk of life and ultimately merge in the supreme Self or Brahman at the dissolution of the physical body!

Om Santi, Santi, Santi!

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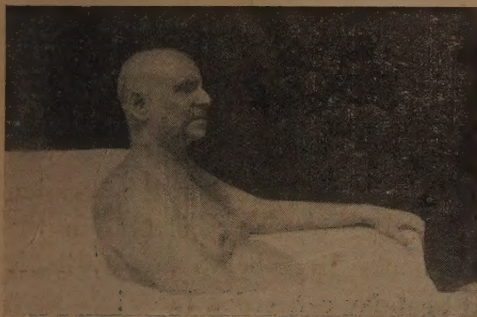
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WHERE IT IS!

WHAT IT STANDS FOR!

HOW IT WORKS!

—:0:—

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SRI SWAMI SIVANANDAJI Saraswati
of Anand Kutir, Rishikesh. The
DIVINE LIFE SOCIETY teaches and
preaches the Way to Lead a Divine
Life in and through the busy life in

the world. The Divine Life Society is an institution whose unique object is the promotion of a divine life of truth, purity, love and service in every man, woman, and child in accordance with the tenets of each one's own religion. Its chief AIM is to awaken Man to the true purpose of human life and to enlighten him about the various means and methods of attaining the goal.

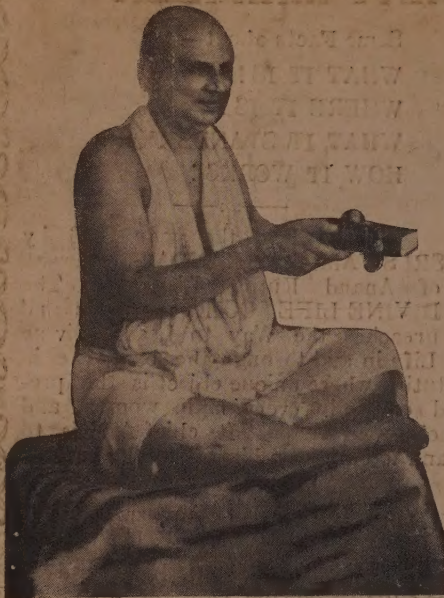
The D. L. Society's aim is purely spiritual, entirely non-sectarian, universally applicable and fully tolerant.

Its headquarters is at Rishikesh and has branches throughout India and in many places abroad. The HEAD-QUARTERS is situated on the bank of the river Ganges, by the side of the Badrinath Road about 2½ miles from Rishikesh Railway Station. Yatris can come from Hardwar to Rishikesh by Bus also. Those who walk up, the distance from Rishikesh to Sivanandashram (by which name alone the local people know the place) can hire cooly to carry their luggage. The sign-board before the main premises will guide the visitor.

The Society stands for Jnana-Yagna; Bhakti Prachar and Nishkamya Seva Dissemination of Spiritual Knowledge, propagation of devotion to the Lord through Kirtan, Common prayer, Japa-sadhan, Kathas and celebration of the festivals sacred to various aspects of the One Supreme Being.

It stands for the motiveless service of Humanity in the spirit of Divine Worship. It stands for the essential underlying unity of all religions and the fundamental oneness and the brotherhood of Man. It stands for Practical Sadhana basing itself on the essentials of religion and true spiritual life and ignoring the superficial non-essentials. It stands for a life of Truth, Ahimsa and Brahmacharya. It stands for a loving synthesis of all religions, and a synthesis of all paths of Sadhana.

Under the direct inspiration and guidance of its revered Founder-President Swami Sivanandaji, the Divine Life Society works out its aims through its comprehensive spiritual literature, regular Sat-sangh gathering in the branch centres, spiritual conferences, distribution of free leaflets, pamphlets and bulletins. Brief courses of Sadhana and training at the headquarters during the Easter, Christmas, and Dussera holidays. Distant places are roused and awakened by sending them inspiring messages periodically, and through correspondence. To serve as a model upon which to run such similar centres all over the world the headquarters combines in itself all the various factors for an ideal institution. It has a central Prayer Hall for conducting common meditation, Prayer and Kirtan, a Special Altar where Akhanda Mahamantra Kirtan is carried on, a temple for common worship where periodical celebrations are held, a Library of valuable books, a Charitable Dispensary to serve the poor and the sick. Vanaprastha Kutirs, a Sadhana Block, a Guest House for visiting Sadhaks, a School giving free education to the illiterate. It thus serves as a field for all-round development of man through service, yoga, devotion, worship, study and meditation.



A UNIQUE OPPORTUNITY

As a special offer on the occasion of the 60th birthday celebration the five books given below are available at birthday concession rates !

This offer will hold good till 31st Dec. 1946. This date is particularly fixed to enable foreign readers also to avail of the offer *Special Birthday Concession*.

1. **SIVANANDA**—The Perfect Master. By "S. N." (A close disciple. An intimate biography, absorbing and inspiring Original price Rs. 2/8/- Concession Rs. 2/2/-
2. **LIGHT-FOUNTAIN**—by 'Prism' A unique analytical study of the dynamic versatile personality of the saint. Instructive, interesting and vividly narrated Originally Rs. 3/- Concession Rs. 2/10/-
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Forwarding charges extra.

THE SIVANANDA PUBLICATION LEAGUE

Anand Kutir, RIKHIKESH.

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